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ST. LOUIS CATHOLIC HISTORICAL REVIEW

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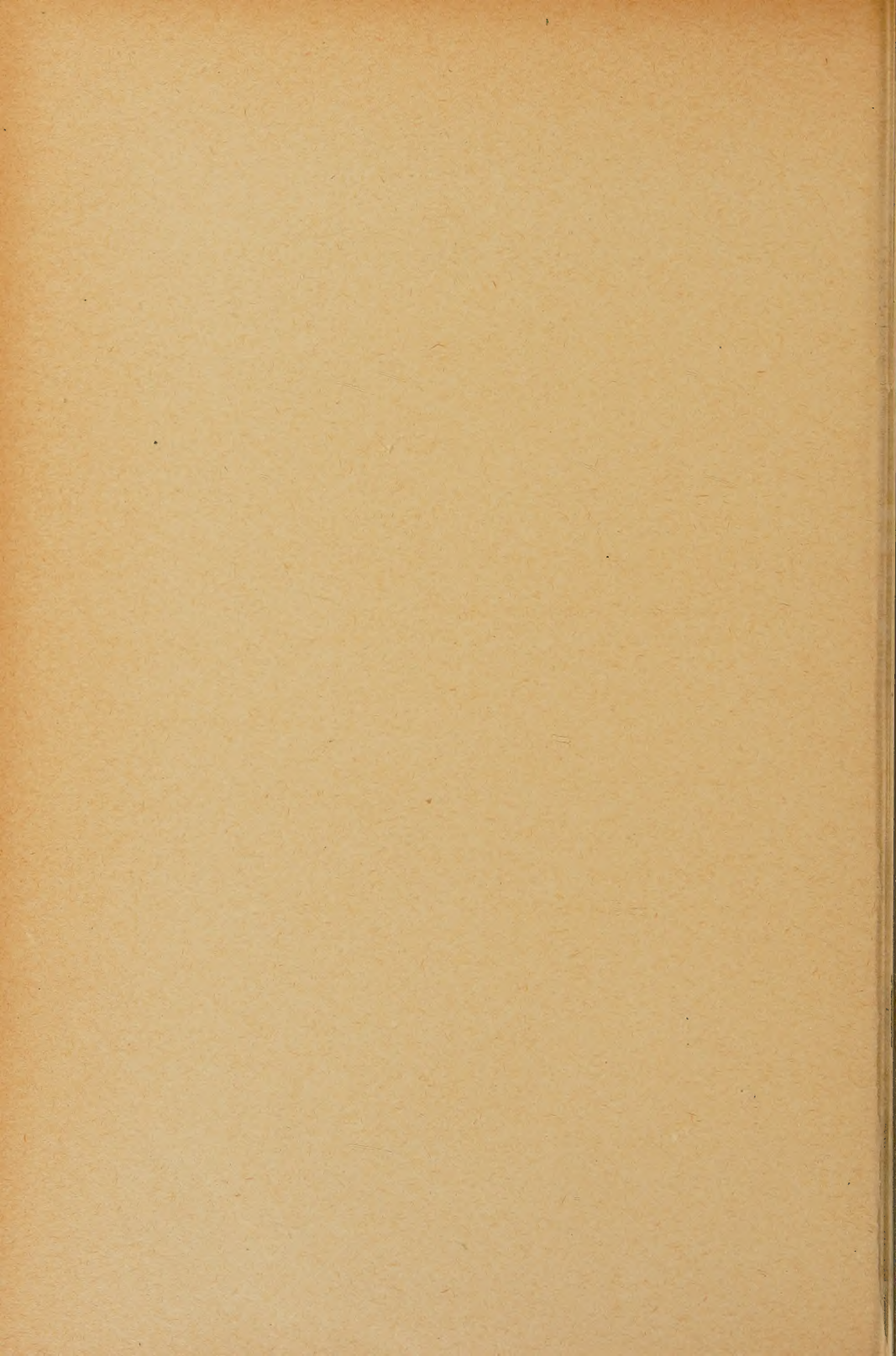
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THE DAWN OF MISSOURI'S HISTORY¹

Probably the first white man to great Missouri land was the Spanish De Soto. Long before Missouri pleaded for statehood, long before the colonies proclaimed their independence, long before the colonies were formed—before even the Pilgrims landed at Plymouth Rock,—there came from the Floridas the Spanish conquistador De Soto, westward bent, as were so many of his compatriots, lured by the glory of conquest and the love of gold.

It was in the year 1540 that in his westward march over the savannahs of the South, De Soto and his soldier comrades reached the Father of Waters, which in its southern course may claim him as its discoverer, and was destined a year or so later to furnish him a grave.

He crossed the great river and reached its western shores somewhere in what is today the state of Arkansas, and then with his six or seven hundred followers marched northwards. It is difficult today to retrace his journey, for although the places he sojourned at and the Indian tribes he met are described in detail by the chroniclers, yet the names are strange, and the descriptions vague and fantastic; so that over all is a shadowy uncertainty, which, since there were none to follow in his footsteps, makes the task of retracement impossible today. It is quite certain that his journey was northwards and that he came a considerable distance into Southeast Missouri.

Somewhere west of New Madrid, probably in the basin of the St. Francis River, De Soto rested after a three days' march. He had made friends with a powerful tribe of Indians that dwelt there. They were called by the Spaniards "Caquins" and were probably the same as the Kaskaskias, so well known in later history.

Now, after some parley, with exchange of greetings and presents, the Cacique of the tribe arose, saluted De Soto and addressed him: "Señor, you are superior to us in prowess, you surpass us in arms. These you behold around you are the warriors of my nation. Since your God must be more powerful than ours, we, the chieftains and warriors of the nation, humbly supplicate you to pray to your God for us." Now, De Soto, protesting his own sinfulness, ordered his men to go to the forest near by, cut down the tallest tree they could find and fashion from it a cross. Now the chronicler tells us

1. Discourse of the Most Reverend Archbishop of St. Louis at the solemn Mass celebrated at the Old Cathedral on Sunday, October 9, 1921, for the Centennial celebration of Missouri's statehood.

that so large was the tree that it took a hundred men to move it. They carried it to the neighboring mound and the cross being formed they lifted it on high before the soldier and the savage.

On the next morning the solemn procession was formed, led by De Soto and the Indian Chief. Then followed the soldiers of Spain and the Indian warriors, then the priests who came with De Soto, clad in brilliant vestments, chanting their hymn of praise, the glorious *Te Deum laudamus*. Around that cross they gathered, before it were lowered flags of Spain, and the vast assemblage, soldier and tribesman alike, bowing low, offered their greetings before the symbol of redemption to the white man's God. And the chronicler tells us that "even the soldier heart of De Soto was moved to tenderness to see in this strange and pagan land a savage people worshipping with humility and tears before the cross of Christ."

So let it stand that three hundred and eighty-one years ago there was raised for the first time within the confines of the State of Missouri the cross of Christ. Indeed the scene is one the Christian imagination loves to linger on, for beyond its historic value and deep significance it has in it all the elements of fantasy and romance.

There is the mound where the sunshine rests. Around it stand in serried ranks the soldiers of Spain. Brightly wave the flags, the inspiring flags of Castille and Aragon. Here is nodding plume and gilded cuirass and gleaming sword. There the earth-stained bodies and painted faces of the Indian braves. Stolid of countenance are they, watchful and suspicious. And now, over all, the song of the friars. They are thinking not of lands or gold, but how they may serve and Christianize the savage. The song is sung, the *Vexilla Regis*. It is caught by the soldiers and echoes down the forest glades, while above the song and the singers, above the soldier and the savage, up there between the forest and the sky, stands the conquering symbol, the Cross of Christ.

And this was in Missouri three hundred and eighty years ago.

It is a long step from De Soto's time to our own day, and yet I will crave your indulgence while I relate an incident which occurred but a few years ago, which recalls and in a sense reproduces the one described above.

Some eight or ten years ago a group of St. Louis ladies, members of the sodality of the Sacred Heart (the Children of Mary), many of them descendants of Missouri's first settlers, journeyed down to De Soto's land. Reaching the St. Francis River at the place where it enters the State of Arkansas, they took a raft and were towed upstream about fifteen miles, and then on the banks of the river where still stood the forest primeval, where still grew the cypress and water oak and hemlock, this devoted band set up the cross and builded the altar and gathered prayerfully around it as did De Soto's followers in the long ago. So far as we can decipher De Soto's journey, it was that way he came, for there is the basin of the St. Francis, there to the east is "Crowley's Ridge" and Caligoa there in the distance.

And I thought as I witnessed that scene in the silent forest, a repetition of one enacted in the very beginning of Missouri's history, that though times change and institutions decay, though the flags of France and Spain have long since been lowered, though even the forest monarchs yield to the woodman's ax, yet borne by hands and hearts such as these, the Sacred Standard shall to the end remain, resplendent and unconquered.

About the year that De Soto marched westward in quest of gold a similar expedition was being fitted up on the Mexican border. Coronado, too, dreamed of gold and conquest, only that his dreams were more fantastic than De Soto's. Looking eastward from his New Mexico camp, he thought he saw on the eastern horizon vast plains and great cities and herds of cattle and fertile lands—they he would conquer and possess, and great would be his name—a conquistador, a conqueror, a hero for evermore. So with camp supplies and followers, mostly soldiers, he marched through what is today Oklahoma, Kansas, Nebraska and (perhaps) Missouri. His journey is described by his chroniclers, who give us signs and names and relate wondrous things, but how to fit them to the geography of today is a difficult and impossible task. Certain he came to mighty rivers and encountered strange peoples and traveled many leagues, but the seven cities of Cibola ne'er did he see. Then, when wearied by traveling and fighting, his remaining soldiers persuaded him to return, to return disillusioned and empty handed. But one of the group remained behind, for he, the friar, Juan de Padillo, found what he sought for. He found the Indians, whole tribes of them, savage and abandoned. With them he remained and taught them, until through the treachery of an alien tribe he was murdered. Somewhere in the Middle West lie the bones of its protomartyr, Juan de Padillo.

Now, though the Cross was set up in the Southland and it gleamed from the Western plateaus three hundred and eighty years ago, yet we of St. Louis are satisfied to wait a century or more for its certain and definite advent in the hands of the illustrious Jesuit missionary, Père Marquette.

Up there at St. Ignace, in the winter of 1672, the great missionary, Louis Joliet, was preparing for the great journey of discovery allotted to them. It was the day long wished for by Father Marquette. On the feast of the Immaculate Conception, which he was then celebrating, he said: "I have longed that under the Blessed Mother's protection I might be permitted to visit in God's name and as His ambassador the numerous tribes of Indians that dwell by the banks of the Father of Waters."

The following May, 1673, they select their Indian guides, assemble their flotilla of canoes, cross to Green Bay, then up the Fox River, make their portage across the divide into the Wisconsin and then into the broad waters of the Mississippi.

And now commences the great journey. In frail barks (six canoes) they glide down the river, stopping here and there where the tribes were encamped. Father Marquette spends a few days with each, then hurries on. Passed they now the mouth of the Des Moines River, now the Illinois, and then to the wonderment of the travelers, the great yellow Missouri comes sweeping down, at flood tide bearing, as Father Marquette said, whole islands on its angry crest.

And here at last, where St. Louis now stands could be seen, if we were here to see, the blackrobe gliding by; cross in hand, he scatters benediction. And this was the summer of 1673.

It is not necessary to dwell on that journey further, nor to recount the wonders and trials he encountered on the way: only to remark that while Marquette did not stop at St. Louis he undoubtedly landed on Missouri, for the record quite clearly points to his and Joliet's discovery of iron down in what is now Perry County and of their investigation of the same.

Now, with Marquette our real history begins; after him came the *voyageur* and the *coureur des bois*, and the fur trader, and then the village and *Monsieur le Curé*, then the Church, and thus grew Kaskaskia and Cahokia and Ste. Genevieve and St. Louis. During the century and a half that elapsed between Marquette and the admission of Missouri to the Union, it is safe to say nine-tenths of all that was done and nine-tenths of all who migrated here were French; that consequently the French gave us our earliest civilization, and now, after a hundred years I am wondering if it was not also the best; for, representing and reproducing as they did, the best there was in fair France at the time that France ruled Europe, it appears certain that for genuine refinement, culture and graciousness it has stood and still stands unrivaled and unsurpassed. And these French colonists were Catholic, Catholic "to the manner born." They gave to river and town the names of the Christian heroes their nation honored; the feast days and fasts they observed, and they lived in an atmosphere more or less religious. They loved their language, their traditions and their ancient faith, and whatever is recorded of their labors here may well be set down as the *Gesta Dei per Francos*.

Refined in manner, they were a charitable people as well. To them we owe the St. Vincent de Paul Society and the beginnings of the many charitable institutions which gem our city, and for us Catholics of today are our consolation and our crown.

Time is not given me to continue. I should have spoken of Missouri's one hundred years and instead I have gone centuries back of it to catch for you some faint reflections from the morning dawn of Missouri's history. But bright is the light that comes from that day's dawning, for it is the light of the Cross.

And I have dwelt thereon for a double purpose. I wanted to bring home to you and to others the utter fallacy of the position of those who now would say, in face of this history, that our Catholic religion is a thing alien to, a thing foreign in our State; that as such it may perhaps be tolerated, but nothing more; that Catholics because they are Catholics should be satisfied if they are not interfered with by the police, but that they must be very careful not to irritate nor unnecessarily to obtrude themselves on their more intelligent or more American neighbors.

But my second and more vital purpose is that our Catholic people, heirs of these things, may, remembering them, prove themselves in this day not unworthy of their fathers in the faith; that some of their zeal and all of their faith and charity may be yours.

Your increasing opportunities should aid you the more intelligently to uphold their standard. They brought order out of chaos. They set up civilization where there was savagery and in place of tomahawk and scalping knife they brought the standard of the Prince of Peace.

What they planted and watered with their tears be yours to cause to grow to still fairer proportions and more ample beneficence.

✠ JOHN JOSEPH GLENNON,

Archbishop of St. Louis.



SOME HIGH LIGHTS IN MISSOURI HISTORY

On August 10, 1821, President Monroe, as the closing incident of a dramatic struggle that had lasted through three years, signed the proclamation which admitted Missouri into the Union. The present year, 1921, is accordingly the centennial of Missouri's statehood. Old folks are proverbially reminiscent; and a State that has reached the century-mark may well give itself to retrospection and look back fondly on the steps by which she made her triumphal progress from the primeval wilderness to the towering heights of peace, plenty and social prosperity on which she stands today. And yet, as Houck, who has given us the classic history of early Missouri, points out, the history of the State begins long before 1821. Before there was a State of Missouri, there was a colonial Missouri and a territorial Missouri and it was in the colonial and territorial phases of its development that the real foundations of the commonwealth were laid. The history of Missouri, above that of most other States, is rich in all the elements of the dramatic, the picturesque, the colorful; and at no time more so than during the period which preceded 1821. In the series of historical scenes which follow we are carried in three instances only beyond the American occupation; yet for the sons and daughters of Missouri who in this centennial year will set themselves to read the story of her growth from the first rude beginnings onward, every scene in the series will have its appeal as every one of them beyond question has its significance in the history of the State.

I.

THE RAISING OF THE CROSS

May, 1541

The First Incident in Missouri History.

In 1541 Ferdinand De Soto, Spanish conquistador, came up from Tampa Bay with his soldiers of fortune to the Mississippi, which he crossed at some still unidentified point, probably near the site of Memphis. Then, marching up the right bank of the river, he halted in May-time at a place a little north of the south line of Missouri, at or near New Madrid, it would appear, in order that his followers might take a well-earned rest. And while they rested there in delightful rustic bowers which the Indians fashioned for their strange

visitors, an incident occurred, the memory of which shall never quite perish from among us, for it is the first thing that history has to record of the land we call Missouri. To De Soto came an Indian chief or cacique and said, "Sire, you and your men are of greater prowess than we; so must your God be of greater might than ours. Beg Him, therefore, to send us rain, for our corn is parched and great fear there is that we lose it all." To which petition De Soto made answer that he would do as he was requested. So, calling the chief carpenter, Francisco the Genoese, he bade him hew down a tree in the near-by forest, the tallest he could find, and make out of it a cross. And Francisco did as he was bidden, felling a huge cypress, of such weight that a hundred men together could scarce lift it from the ground. Then out of the cypress he fashioned a mammoth cross which was set up on a hill or rather Indian mound that overlooked the Spanish camp. And on the morrow, at De Soto's word, a great procession was formed of fully a thousand persons, Indians mingling with the Spaniards, and the cacique walking beside De Soto. The friars chanted the litanies and the soldiers made the responses thereto. And when the procession was arrived at the cross, each and every one approached it devoutly, bent the knee before it and kissed it in token of reverence to the symbol of man's redemption; after which that majestic hymn of Christian praise, the *Te Deum Laudamus*, was sung and the ceremony was over. Then, wonderful sequel to that impressive prologue of Christian supplication and worship, in the middle of the ensuing night came a great, copious downpour of rain. The delighted Indians hastened to express their gratitude to De Soto, but he made answer that their thanks were due not to him but to Almighty God, Creator of heaven and earth, who was the bestower of these and other far greater mercies.¹

Such is the first scene disclosed by the curtain of time as it rises above the stage of Missouri history.

II.

MARQUETTE AND JOLIET

In the June of 1673 Louis Joliet and James Marquette, the Jesuit, fresh from their discovery of the Mississippi, glided in their canoe over its turbid waters past the limestone bluff on which St. Louis was to rise in later years. That they were the first of white men associated by their presence, passing though it was, with the site of the metropolis, is a circumstance that brings them within the purview of Missouri history; but theirs is a much more substantial claim to distinguished mention in the life-story of the State. Marquette and Joliet were in a very literal sense the men who put Missouri on the map. On Marquette's autograph map of 1673 the name of the State, with reference to an Indian tribe, appears as Oumessourits; in Joliet's

autograph map of 1674 as *Messouri*; and finally in Marquette's published map of 1681 (Thévenot) as *Oumissouri*, which last form curtailed of the initial syllable, gives us the spelling as we have it today. Not only did these two enterprising Frenchmen put *Missouri* on the map; they also did the same for the names *Osage* and *Kansas*, which (in forms almost identical with those in use today) appear for the first time in history on the Joliet and Marquette maps. The commonwealth of *Missouri* thus owes the first historical mention of its name, the name of its second city and the name of one of its most beautiful rivers (*Osage*) to the same distinguished pair who have gone down in history as the discoverers of the great waterway that washes the entire eastern limit of the State. The chronicler of the commonwealth's greatness will not fail to salute with grateful recognition these two commanding figures that thus step on the stage at the very dawn of *Missouri* history.

III.

THE DAY OF THE THREE MASSES

December 8, 1698

As the first recorded incident in the history of *Missouri* was the solemn and worshipful raising of a cross, so the earliest recorded incident in the history of *St. Louis* was the celebration of that central act of Christian worship, the Mass. In the late fall of 1698 three priests belonging to the Society of Foreign Missions, their names, *Montigny*, *St. Cosme* and *Davion*, with the gallant *M. De Tonty* in their company, came down to the Lower *Mississippi* from *Canada* under commission from the Bishop of *Quebec* to set up mission-posts among the Indian tribes settled along the great waterway. Passing through *Chicago* or what was to become such, they were the guests there of the *Jesuits*, *Pinet* and *Binneteau*, in their little mission house of the *Guardian Angel*, built on ground which is now in the very throbbing centre of the great metropolis of the West. Father *Montigny* and his party, having descended the *Mississippi* to a point opposite the village of the *Tamaroa*, landed from their canoes on the west bank of the river. Here, then, they tarried a while on ground that is now within the municipal limits of *St. Louis*, probably near the foot of *Arsenal Street*; and here, on *December 8, 1698*, the festival of the *Immaculate Conception* of the *Virgin Mother of God*, all three priests, it would appear, offered the august sacrifice of the *New Law*. Every *Missourian* and especially every *St. Louisan* will look back in a spirit of solemn pride on that memorable day when the site that was to see the growth of the first city of the State passed from out the night of prehistoric darkness into the clear sunshine of recorded history; and it is an easy date to remember, for the incident occurred exactly two hundred and twenty-two years ago last *December 8, 1920*.

IV.

A SECOND PLANTING OF THE CROSS

December 12 (13?) 1698

Only a few days pass since the coming of the missionary-priests, Montigny, St. Cosme and Davion to the site of St. Louis, when they write still another memorable page in the history of Missouri. One hundred and fifty-seven years later than De Soto's raising of the cross at the southeast corner of the State, the initial incident in Missouri history, these clerical pathfinders place another cross on Missouri soil. Wonderful it is that the first scenes to meet our gaze as the pageantry of Missouri history unfurls before us are these prayerful unfurlings of the standard of Christianity. On December 12 or 13, 1698, on a hill in Perry County overlooking the Mississippi near Cape St. Antoine, Father Montigny's party planted their cross with appropriate ceremony. Within a few days of its occurrence, Father St. Cosme put the incident on record in a letter to Canada. "We ascended the island or rock with some difficulty by a path and we planted a fine cross on it, chanting the *Vexilla Regis*, while our people fired three discharges from our guns. God grant that this cross, which has never yet been known in this place, may triumph here and that our Lord may abundantly spread the work of His Holy Passion, so that all these savages may know and serve him."

Let it be noted here, as a sequel to this glorious incident, that the narrator, Father St. Cosme, later paid the full cost of his adventurous zeal, dying at the hands of the Indians he had come to evangelize.

V.

MISSOURI'S EARLIEST SETTLEMENT

The Mouth of the River Des Peres.

1700.

On the north bank of the river Des Peres at its junction with the Mississippi just within the south limits of the city of St. Louis, there existed for a few years subsequent to 1700 a French-Indian settlement, Missouri's earliest growth of civilized life. Hither, in that year, came the Kaskaskia Indians, having moved down from their village on the Illinois River where Marquette twenty-five years before had set up among them the first outpost of Christian civilization in the Mississippi Valley. Hither also came the Tamaroa and with them the French from their village on the opposite side of the Mississippi. With the Kaskaskia was their pastor, Gabriel Marest of the Society of Jesus, and with the Tamaroa was their pastor also, François Pinet, of the same Society, the latter having but recently closed his Miami mission, the earliest religious establishment ever set up within the limits of Chicago. François Pinet, Chicago's first resident priest, was

likewise one of the group of Jesuit missionaries at the Des Peres settlement to whom belongs the distinction of having been the first resident priests on the site of St. Louis; so early a link of historical association do we discover between the metropolis of the Great Lakes region and the no less forward-looking metropolis of the Mississippi Valley.

VI.

THE FOUNDING OF STE. GENEVIEVE

Missouri's Earliest Permanent Settlement

1730.

The little French-Indian community at the mouth of the Des Peres hovers ghostlike for a brief spell over the threshold of Missouri history and then fades utterly from view into the surrounding gloom. Until yesterday, when it lifted its head clear of the mists of myth and legend and took rank as the first patch of civilized life ever laid out on Missouri soil, nothing of it more substantial had endured than a faint memory enshrined in the name of the stream, the Des Peres, or "Fathers' River", along the banks of which it one time nestled.

To another Missouri settlement on the Mississippi, St. Genevieve, some sixty miles below St. Louis, falls the distinction of being the earliest in the State to last down to our own day. It was started on its career somewhere around 1730 in the "Big Field" (*le grand champ*) three miles or so below the present site of Ste. Genevieve. Of this, the old St. Genevieve, *le vieux village*, surviving records tell us practically nothing. Later, in the last quarter of the eighteenth century, as the site of the old village fell bit by bit into the onrushing waters of the Mississippi, the French habitants shifted their homes some distance up the river and a new St. Genevieve was gradually formed. Here French social life of the pre-American period, woven of many charms, flourished apace and here to this day, despite the ravages of modernity, not a little of the eighteenth century atmosphere and color lingers on.

No other place within the limits of the State brings you as close as does St. Genevieve to the realities of French culture and civilization that form so much of the background of Missouri history. On its streets you pass antique colonial houses with gable roofs and comfortable porches, mansions of an other day in which Monsieur and Madame once lived out their placid days with perhaps a truer relish of life than is possible to us moderns caught up in the rushing tide of twentieth century existence. You enter these houses and find the old-world suggestiveness of their exteriors echoed within. The exposed rafters of the ceiling catch your approving eye and you marvel to find wooden pegs and staples doing service for nails. For one who loves to visualize Missouri's storied past, a visit to St. Genevieve is a rare delight.

VII.

THE FOUNDING OF ST. LOUIS

February 14, 1764

On December 3, 1763, Pierre Liguist Laclède, with plans in his head for a settlement that would command the entire Missouri River fur-trade, rode with Auguste Chouteau, a stripling of fourteen, to the top of a declivity overlooking the Mississippi, the same high ground on which the St. Louis Court House stands today. Looking east, he felt that every natural advantage was present to render the ground that stretched before him to the river-edge an ideal site for his proposed settlement. To young Chouteau he accordingly then and there delivered instructions to come up the following spring with a party of forty men then in winter quarters at Fort Chartres and lay off the new post according to plans he himself would furnish. That there might be no mistake about the location, Laclède blazed some trees with his own hand. To the blazed trees accordingly came Chouteau as soon as navigation opened, landing with his men on February 14, 1764, probably at what is now the foot of Market street. On the morning of the following day he put his men to work. Laclède soon joined the party, streets and lots were platted, houses built, commons and common-fields staked off and all the conventional adjuncts of a typical French settlement duly provided for, including an entire square dedicated to church purposes. Such was the founding of St. Louis, the canonized hero-king of medieval France lending his name to the little Christian community which men of his race had thus set up on the banks of the Mississippi. Sebastian Meurin, priest of the Society of Jesus, whose remains lie in the historic Jesuit cemetery at Florissant, was the first clergyman to officiate in the village; the first chapel, of logs, went up in 1768; the first resident clergyman, the Spanish Capuchin, Father Valentine, arrived in 1773 and St. Louis on the religious side was well started on its progressive march to the development of today which has merited for it the title of the Rome of America. No less marvellous was the material development of Laclède's trading-post. It captured and held for years the Missouri-River fur trade, doing in 1769 a business in furs of \$80,000 a year. Later it lost its ascendancy in this capital field of trade, but in 1920, the wheel having come full-circle, won it back again, becoming the world's greatest fur-center, with sales aggregating \$20,000,000 a year.

VIII.

THE DAY OF THE THREE FLAGS

March 10, 1804

On March 10, 1804, the curtain was rung down on the first two acts in the drama of Missouri history, to rise promptly on a third, which, by the grace of God, we still see played out before our eyes. On

that day the flags of Spain and France were furled and the Stars and Stripes raised over the western moiety of the Mississippi Valley.

Three great world powers, France, Spain and the United States have exercised proprietary rights over Missouri soil. The French regime began on the day that Robert de La Salle at the mouth of the Mississippi claimed the entire basin of the mighty waterway for Louis Quatorze, giving it the name Louisiana in honor of that great potentate and burying a leaden plate in the river bank in token of formal occupation; and it ended in 1762 by the secret cession to Spain on the part of France of the city of New Orleans and the western portion of the Mississippi Valley. (In 1763, by the Treaty of Paris, the eastern portion of the Mississippi Valley was ceded by France to England). The Spanish regime lasted until 1803, when, by the treaty of San Ildefonso, Louisiana (as the portion of the Mississippi Valley west of the river continued to be called) was ceded back to France, the Spaniards, however, remaining in occupation till the Americans came. For Napoleon, master of France's destinies at the moment, fearful lest Louisiana, which had thus recently come into his possession, should fall into the hands of the English, negotiated its sale to the United States. The Louisiana Purchase was effected in April, 1803, France ceding to the United States the whole territory of Louisiana "forever and in full sovereignty" for a consideration of \$15,000,000 or about 3 cents per acre.

Then, on March 10, 1804, the succession of the three sovereignties, Spanish, French and American, was symbolized in St. Louis with appropriate ceremony. First, the Spanish colors were lowered on the flagstaff planted before the shabby little Government house at Main and Walnut Streets. Next, the French colors were lowered, following which the Stars and Stripes were run up and the United States entered in possession of the richest and amplest sweep of territory that has ever come to swell our national domain. In this epoch-making drama the arresting figure is that of the Spanish Governor of Upper Louisiana. No government could have entrusted so weighty a business as the surrendering of an empire to more fitting hands than those of Don Carlos De Hault De Lassus. Courtesy, tact, high-minded Christian sentiment attended his every move on the memorable occasion. The official papers which he issued at the transfer, as you read them in Houck, are a delight. "God have you in his holy keeping," is his last word to the Spanish commandants that were to lay down their charges in consequence of the transfer; and so with a prayer on her lips Spain bowed herself with dignity and grace off the stage of Missouri history.

IX.

THE FOUNDING OF KANSAS CITY

1821—1838

In 1821 Francis Gessau Chouteau, resident of St. Louis and nephew of Auguste Chouteau, Laclede's associate in the founding of

that city, left what was then as it is now, the first city of Missouri, and with his wife and children made his way in a pirogue up the Missouri River to the mouth of the Kansas. The journey took twenty days, a matter of some seven hours to the present-day traveler by rail. Here, then, at the great southwest bend of the Missouri, where its waters mingle with those of the Kansas, came Francis Gessseau Chouteau, employee of the American Fur Company, to open a trading post for that pushing corporation. No men ever had a keener eye for natural sites of advantage than the old French path-finders and city-builders; and with the instinct of his kind Chouteau selected this location as the inevitable gateway to a great inland trade. "I should deceive myself greatly if considerable money is not to be made in this place", he wrote to a brother in St. Louis, the earliest forecast on record of the commercial possibilities of the site now occupied by Kansas City. One by one the elements gathered out of which was to issue the Kansas City that we know. As late as 1838 the standard gazetter of Missouri had no other name for the settlement at the mouth of the Kansas than "Chouteau's." But in that year Gabriel Prudhomme's farm of two hundred and seventy one acres came into the hands of a stock company which proceeded to lay it off as a town to which it gave the name of Kansas. Thus were laid the foundations of the second city of the State, seventeen years after Francis Chouteau had come to the mouth of the Kansas to point out the potential greatness of a locality which has since developed as by magic into one of the world's largest centers of commerce and trade.

X.

THE FOUNDING OF ST. JOSEPH

1830—1843

On the left bank of the Missouri some seventy miles above the mouth of the Kansas, the ground lifts up sharply enough from the water-edge into a line of thickly-wooded bluffs—the Blacksnake Hills of the Indians before the white man found his way to this charming pleasure spot of unspoiled nature. Here was a favorite crossing place of the Indians as they made passage of the great river below. A likely spot enough for a trader's hut; nay, even for a community of whites if enough of such could be found with heart to fight the battle of life in this remote corner of the Missouri frontier. So at least thought Joseph Robidoux III, native-born St. Louisan, and merchant-trader by occupation, who in 1827 planted his trading post at what is now a point on Main Street in the city of St. Joseph. In 1830 he acquired the land on which the future city was to rise. Eight years later Peter De Smet, Jesuit and blazer of missionary trails across the Great Plains, on his way up the Missouri to evangelize the Potawatomi of Council Bluffs, made a short stop at Blacksnake hills to exchange

greetings with his friend Joseph Robidoux IV, one-time student at St. Louis University. The Robidoux's were still the only white residents in the locality, which went by the name of Robidoux's Landing. "There I had a long talk with J[oseph] R[obidoux], who keeps a store and runs his father's fine farm. He showed me a great deal of affection and kindness and expressed a wish to build a little chapel there, if his father can manage to get some French families to come and settle near them. The place is one of the finest in Missouri for the erection of a city." Joseph Robidoux's dream of a city springing up around his trading post blossomed into reality. Settlers flocked in, Robidoux's Landing became St. Joseph, with a town-plot made out and duly recorded in St. Louis in 1843, and the founder lived to see it a city of twenty thousand inhabitants.

XI.

THE FLATHEAD MISSION

1841

When Father Peter De Smet set out from St. Louis University in the spring of 1841 to lead the first Catholic missionary-party that ever crossed the great plains to Oregon, he opened up a chapter in Missouri history as fascinating as any within its covers. The significance of the chapter lies in the fact that it shows Missouri to have been something more than a sort of purveyor-in-chief to the Great West of traders, trappers, trail-blazers and adventurous pioneers. The State has also been a beacon light of Gospel truth to the Indian tribes in their native habitats from the Western frontier up to the shores of the Pacific.

When that curious mixture of savage culture and lofty spiritual aspirations, the Salish or Flatheads at the headwaters of the Columbia River, began to grow anxious for a teacher that would advance them in knowledge of the white-man's prayer, their thoughts turned towards St. Louis. Already in 1831 four of their tribe had reached that city, two of them dying there after receiving Catholic baptism. They were followed in 1835 by Ignace La Mousse, the Iroquois, and his two sons, the latter baptized on that occasion at St. Louis University. Ignace returned West without the priest he had come to beg of the ecclesiastical authorities in St. Louis. Later he set out on a second visit to St. Louis, but was massacred on the way. Finally, in 1839, two young Flathead warriors braved the perils of the wilderness to urge again the sending of a Catholic priest to their people beyond the Rockies. The Jesuits of Missouri, being now in a position to heed these repeated cries of spiritual distress, sent out Father De Smet in the spring of 1840 to ascertain by personal investigation the actual prospects of missionary effort in that quarter. His report was encouraging; and in the spring of 1841 he headed a party of missionaries who crossed the Great Plains to open among the Flat-

heads in the Bitter Root Valley the first American Catholic Indian Mission west of the Rock Mountains. Other parties of Jesuit missionaries went out from Missouri in subsequent years, and a great missionary enterprise on behalf of the Indian tribes of the Northwest was thus gradually organized. After the Flatheads, other tribes were in turn evangelized—Coeur d'Alenes, Kalipsels, Skoyelpi, Flatbows, Okinagans, Kutenai and at a later period, Blackfeet, Crows, Gros Ventres, Arapaho, Shoshoni and Sioux. A great outpouring of divine grace on all these children of the soil and an unforgettable chapter in the story of Christian missionary endeavour in the New World. And the chapter opens with the going forth from Missouri in 1841 of Father De Smet and his confreres to effect a spiritual conquest the glory of which lights up with reflected radiance the State of which it was one of the most cherished privileges of the great missionary to call himself a citizen.

The foregoing episodes, events, high-lights or whatever you wish to call them, in Missouri history present no connected story. They stand isolated and apart, detached units, but brimful of meaning. They are suggestive, and this must be our excuse for presenting them in so fragmentary a fashion, of the wealth of inspiring detail that enters into the story of Missouri and gives that story its indubitable power to attract and charm. Let Missourians in this centennial year of the commonwealth's admission to statehood come to know as most of them probably have not known before, the priceless heritage that is theirs in Missouri's storied past. Few, if any, states in the Union so link themselves up with the romance and pageantry that belong to old-world civilizations as does our own. And in the historic deeds of her makers, their pluck, their energy, their enterprise, their masterful wrestling with the wilderness, Missouri shows at play all those varied forces that have placed our beloved United States in the forefront of the nations of the world.

GILBERT J. GARRAGHAN, S.J.



RUMMAGING THROUGH OLD PARISH RECORDS

AN HISTORICAL SKETCH OF THE CHURCH OF
LAFAYETTE, LA.

1821—1921

Petit Manchac, Vermillionville, Lafayette—each of these three names might well be taken to typify a distinct period in the life of the thriving little city by the Bayou Vermillion. To the latter it owes not only the name by which it was long known, but its very existence. Years before the American Revolution, when the Attakapa redman, whose presence is still attested almost at every step, roamed in his primæval liberty through the beautiful hunting grounds west of the Bayou, Petit Manchac had already acquired a bit of notoriety. Up to Petit Manchac rowed the canoes of English smugglers; there, safely ensconced between the high banks of the Vermillion and behind the luxuriant forest growth on either side of the stream, to the great annoyance of the Spanish officials, they bartered for peltries the product of civilization most coveted by the benighted natives: firearms, ammunition and . . . fire-water.

The coming of the exile Acadians to the Attakapas gradually brought a welcome change along the Vermillion. After a much needed rest in the neighborhood of the Post of St. Martin, they soon realized they could not remain huddled together in the camps¹ which had been set up for them on the Tèche, and where death soon caused great ravages. Aided by the Department of *Población y Amistad de Indios*,² some gradually left their first refuge to seek a home to the northwest, on the Côte Gelée and even across the Vermillion and along the Bayou Carencro.³

Well could the newcomers be attracted by the country opening before them. Just west of the Bayou was the southernmost extremity of the same ridge upon which the Post of Opelousas, farther up north,

1. Those camps were successively established in different locations; at least such is the inference naturally drawn from the expressions of the church Registers of St. Martin's.: "premier," "dernier camp d'en bas."

2. Established in 1767.

3. This Creek's name, which is found commonly used in documents of the end of the eighteenth century, and, therefore, must have been introduced a number of years previous, seems to bear testimony to the early presence in the neighborhood of an English-speaking element of population. Carencro—a corruption of "carrion crow"—is the name of the buzzard in the Louisiana French dialect.

had been keeping watch for the last fifty years. The whole district "has an appearance and peculiarities that are unique in the colony of Lower Louisiana. It is an intermixture of hills and valleys, and presents an agreeable diversity of high and level country. . . . (The perspective) varies every moment, and at the least change of position, the picturesque points of view with which it is embellished. Another advantage or pleasure, at least, peculiar to that district, is that of the springs and clear running water by which it is irrigated. Everywhere else one sees only the dull and gloomy waters of the river and bayous, or the still, brackish water of the lakes."⁴

Yet another advantage attached to the new location, an advantage much appreciated by these staunch Catholics exiled for their faith: their concessions were within reasonable distance from St. Martin. By degrees the banks of the Bayou Carencro, the Grande Prairie and the surrounding country west of the Vermillion, well suited for cattle-raising, were dotted with extended farms, of which a small portion was cultivated, and the rest given over to innumerable herds of cattle.⁵ The Parish Registers of St. Martin afford us a glimpse into the population of the district in the last decade of the eighteenth century: the names of Mouton, Duhon, Arcenaux, Bernard, Broussard, Breaux, Thibodeaux, Benoit, Hébert, Landry, Martin, Guédry, Trahan, which are to this day so common in Lafayette, represent the Acadian element. Other inhabitants were of various origins: Louis Bonin was a native of the Alibamons; Jacques Fostin came from the Illinois (Kaskaskia),⁶ and le Chevalier Alexandre De Clouet⁷ evidently from France.

In those times of great missionary rambles, no doubt but that these new settlements were visited from time to time by the pastors of St. Martin des Attakapas;⁸ but we have no distinct records of such visits made by Fathers Joseph de Aracena (1782-1783), Gefrotin (1783-1787), Merceda (1787-1788), Bernard de Deva (1788-1791) and George Murphy (1792-1794). But with the coming to St. Martin's, on March 8, 1795, of Father Michael Bernard Barrière, we begin to have positive documentary information concerning the pastoral visitations to the settlers about the Vermillion. The rôle played by

4. Berquin-Duvallon. *Vue de la Colonie Espagnole du Mississippi ou des Provinces de Louisiane et Floride Occidentale*. Paris, An xi (1803), p. 54.

5. About the year 1800, a head of cattle was worth four to five dollars, and a horse six to eight.

6. His wife, Françoise Trahan, whom he married at St. Martin's, on July 18, 1772, was an Acadian.

7. Alexandre De Clouet was, in 1775, captain and lieutenant-governor of the Attakapas and Opelousas. He had married Dame Louise Favrot. The *Registre des Baptêmes* of St. Martinsville informs us that a daughter, Marie Louise Hiacinthe De Clouet, was born to them April 8, 1776 and baptized on August 26 of the same year; she was, the same day, godmother to Louise Ducrest. This precocious godmother was just sixteen months old. According to a letter of Governor Claiborne to Secretary Madison, dated New Orleans, January 24, 1804, A. De Clouet was still commandant of the District of the Attakapas in the early part of 1803; he must have moved to the Bayou Vermillion shortly after the above date; at any rate, he is given as a resident of the latter place at the time of the marriage of his daughter Marie Charlotte to François Chevalier De Lhomme, August 7, 1809.

8. It seems that certain rectors, dissatisfied with the name, adopted other patrons: so we find successively in the Records the parish designated at St. Joseph and St. Bernard. The original name at last was restored and prevailed.

that worthy priest in the early history of Catholic Lafayette will be our excuse for a more extended notice.

Father Barrière, born at Bordeaux, France, had been ordained for some years and was exercising the holy ministry in his native country at the time the French Revolution broke out. But when, in less than three years, the long looked-for Sun of liberty was shuffled out by the dark clouds of godless anarchy, and the priests had to stifle their consciences by taking the schismatic oath of the *Constitution Civile du Clergé*, or else face the terrible pontoons of Rochefort or even the guillotine, Barrière, staunch in his allegiance, escaped the consequences of his fidelity as an *insermenté* by timely putting the frontier between him and the ubiquitous informers of the Committee of Public Safety. By what circuitous route he found his way to Baltimore, where he offered his services to Bishop Carroll, we know not. At all events, the American prelate welcomed him and before long, in September 1793, he was on his way to Kentucky, with the high-sounding title of Vicar General of the Bishop for those remote districts, and in company with another Frenchman, Father Stephen Theodore Badin, the proto-priest of America, ordained just a few months before (May 25, 1793).

The two missionaries left Baltimore on the 6th of September, 1793, and traveled like the Apostles, on foot to Pittsburgh, over bad roads and a rugged wilderness country. On the 3rd of November, they embarked on a flatboat, which was descending the Ohio, with six others. These boats were all well armed, for fear of an attack from the Indians. About that time, however, General Wayne was preparing his great expedition against them; and they had enough to do to defend their own wigwams, without prowling about near the frontier settlements.

The boats were seven days in going down to Gallipolis; and between this place and Pittsburgh, the travelers saw but two small towns Wheeling and Marietta. The two priests remained for three days at Gallipolis, the inhabitants of which place were French Catholics, who had been long without a pastor.⁹ They heartily welcomed the missionaries, who, during their brief stay, sang High Mass in the garrison, and baptized forty children. The good French colonists were delighted; and shed tears on their departure. They were but a remnant of a large French colony of about 7,000, who had emigrated to America four or five years previously. A French land company had purchased for them a large territory on the Scioto river; but the title to these lands proved defective: the colonists were defrauded, and many of them returned in disgust to France, bitterly inveighing against Yankee shrewdness in bargaining.

The two missionaries landed at Limestone, or Maysville, where there were at that time about twenty families. They proceeded on foot to Lexington, a distance of about sixty-five miles. They passed the first night in an open mill, six miles from Limestone, lodging on the mill-bags, without any covering, during a cold night, late in November. On the next day, they passed the battle-ground of the Blue Licks, where Mr. Barrière picked up the skull of one of those who had fallen there eleven years before. He carried it with him, and retained it as a relic of the disastrous battle, and a *memento* of death. On the first Sunday

⁹. On that ill-fated colony, see Lawrence J. Kenny, S. J.: *The Gallipolis Colony* (1790), in *The Catholic Historical Review*, Vol. iv, No. 4 January 1819, pp. 415—451.

of Advent,¹⁰ Mr. Badin said Mass, for the first time in Kentucky, at Lexington, in the house of Mr. Dennis McCarthy, an Irish Catholic, who acted as clerk in the commercial house of Colonel Moyland, brother of the then Bishop of Cork.

The missionaries had with them but one chalice; and after having offered up the Holy Sacrifice, Mr. Badin traveled sixteen miles to the Catholic settlement in Scott County, where Mr. Barrière said Mass on the same day. Preparations were then in progress to erect in this place a frame church. Mr. Badin remained in Scott County for about eighteen months, occasionally visiting the other Catholic settlements in Kentucky; Mr. Barrière proceeded immediately to take charge of the Catholic families in the vicinity of Bardstown.

The difficulties of the times, and the rude state of society in the infant colonies, soon determined Mr. Barrière to leave the country. His habits had been already formed, and he thought that he could not adapt himself to the new state of things in the wilderness.¹¹ Accordingly, about four months after his arrival in Kentucky, he left the State. In April, 1794, he departed from Louisville in a pirogue¹² for New Orleans, which, with all Louisiana and Missouri, was then in possession of the Spaniards.

The Spanish government was at that time apprehending an attack on Louisiana from the French Republic; and Mr. Barrière, being a Frenchman, was arrested and detained for some time at New Madrid. He immediately wrote to Baron Carondelet, the Spanish Governor of Louisiana, representing the objects of his visit; and the Baron soon liberated him, and permitted him to proceed, without further molestation, to New Orleans. Shortly after his arrival in this city, he went to Attakapas, where he labored zealously on the missions.¹³

Not long after his arrival at St. Martin, Father Barrière commenced the regular rounds of the extensive territory confided to his care. As, on his return home,¹⁴ he never failed to register the Acts of sacerdotal ministry accomplished during his mission, these entries afford us valuable information on Catholic life in the district in and around the modern Lafayette. Of any village then in existence we do not hear a word—a good evidence that there was as yet none at the time: the priest stopped at the houses of his parishioners. Usually, it seems, he crossed the Bayou between Breaux Bridge and Carencro, then went south and re-crossed the Vermillion about, or a little south of the present site of Lafayette, whence he reached home over the Côte Gelée. Sometimes, for one reason or another, he changed his itinerary, and we see him go by way of the Côte Gelée to some habitation near the present site of Lafayette.

From the testimony of the Church Registers of St. Martin it ap-

10. December 1, 1793.

11. To these difficulties must be added that of the language. He was never able, it seems, to get sufficient hold on the English, and his entries on the Registers of the Louisiana parishes where he officiated bear witness to this fact.

12. "A large species of canoe, in common use at this period on the larger of the western waters." Ben. J. Webb, *Catholicity in Kentucky*, p. 163.

13. M. J. Spalding: *Sketches of the Early Catholic Missions of Kentucky*, pp. 61 foll. What Archbishop Spalding writes further of Father Barrière's subsequent life in Louisiana, and death, is not always accurate; but this does not diminish the value of the foregoing account, based on first-hand information. Ben. J. Webb, in the volume cited above, follows very closely Archbishop Spalding.

14. Father Barrière lived about a mile from the village, but walked in every day to say Mass. On Sundays he remained about the church all day. *The Church of the Attakapas*, 1750—1889, in *American Catholic Quarterly Review*, Vol. xiv, 1889, pp. 462—487.

pears that during the time of his incumbency at the latter place (March 8, 1795 to October 1804), Father Barrière visited this neighborhood some fifteen times. These little *salidas*—to use his own expression¹⁵—took him habitually three or four days. His customary stations were, about the site of the modern village of Carencro, at Mrs. Arcenaux¹⁶ and Pierre Hébert's, although we find him occasionally stopping with Pierre Bernard, François Caramouche, Joseph Mire, Joseph Breaux¹⁷ and, in 1804, Frédéric Mouton. Farther south, at the Grande Prairie, Father Barrière found the large plantation of Jean Mouton "l'Oncle, dit Chapeau",¹⁸ where he never failed to go; once in a while we meet him also at the house of Marin Mouton, Jean's brother, of Anselme Thibodeaux, Don Nicolas Rousseau, Joseph Hébert, Louis Trahan and Pierre Trahan. Still farther down along the Bayou, he sometimes visited Mrs. Dayle and the Landrys, whilst on the Côte Gelée he was twice the guest of Don Jean Baptiste Broussard¹⁹ and once of Jean Baptiste Comeaux.

From this little survey of Father Barrière's missionary activity in connection with the then almost prehistoric Lafayette, we already get an inkling of his character. He appears to us as a good, simple man and an unselfish, pious and zealous priest. A glance at his records of this period and the work he undertook to save from destruction the church papers left by his predecessors betray, moreover, a happy and uncommon habit of order, which could be inspired only by genuine interest in, and love of his parish. And should anyone be tempted to think that his pastoral visits to these quarters were too rare and far apart, let him bethink himself that the good man had, besides his flock of St. Martin and along the Vermillion, "other sheep that were not of this fold". The territory under his spiritual care was immense, and we see him once in a while saddle his horse for trips down the "Baillou Tech," as he writes, the Prairie St. Jacques, la Côte des Anglais, la Prairie Salée, la Côte des Allemands,²⁰ and returning by way of New Iberia (already in existence and known by that name), where he stopped at the house of Joseph Saingermain, a native of Fort de Chartres, Illinois. At other times he had to direct his course down the Bayou Vermillion, or yet *en el parage de la Punta*, as he puts it, where he assembled the scattered Catholics of the neighborhood in the habitation of Mrs. Claude Martin. When we bear in mind that the

15. The entries of that period are written in Spanish.

16. He usually writes the name 'Arsonnau.'

17. He spells 'Bro'.

18. This Jean Mouton Sr., was the son of Salvator Mouton, an Acadian, who in 1755 was living in the parish of St. James and engaged in tilling the soil. The Archives of the church of St. Martinsville show that he and his wife, Anne Bastaroche, had emigrated to Louisiana from Acadia. They died shortly afterwards, leaving three children in early childhood: Marin, our Jean, who was born at Halifax, and a daughter. Jean Mouton, when first noticed, was engaged in boating up the Wachita and Arkansas rivers, trading with the Indians. Afterwards he settled in the parish of the Attakapas, where he married Marthe Bordat towards the year 1783. Thirteen children were born of this marriage: Jean Baptiste (fils), Joseph, François, Charles, Don Louis (père), Alexandre, Emile, Césaire, Marie, Adelaide, Marthe, Céleste and another daughter.

19. Then lieutenant of the militia.

20. Not the Côte des Allemands on the Mississippi river, but another German settlement apparently in St. Mary's parish.

pastor of St. Martin's owed his ministrations to so many far and wide, it seems, after all, that his parishioners of the Grande Prairie did not fare ill at his hands.

Before we take a short leave of Father Barrière—for we shall meet him again, it will not be amiss to allude here to a little episode which occurred towards the end of his stay at St. Martinsville and carried his name to the very Capital of the American Republic. This incident, which affords us an insight into another feature of Father Barrière's character, is but one instance of the troubles caused in the Church of Louisiana at the time of the change of government. It is thus told by Governor Claiborne in a letter to Secretary Madison, of May 29, 1804:²¹

Sir:

In the District of Attakapas a very great dispute has arisen between two priests. A man by the name of Barrier²² was superseded by Mr. Laussat,²³ and a priest of the name of Veal²⁴ named his successor.²⁵ Lately the Head of the Catholic Church in Louisiana, a Mr. Welsh,²⁶ recalled Veal, declared his powers under Mr. Laussat nul and reinstated Barrier.

A few Sundays since, the rival priests appeared at the Church attended by their different Partizans who were numerous and very much inflamed.

Lieutenant Hopkins, the Civil Commandant of the District, apprehending that the public peace was endangered, took upon himself to shut the doors of the Church, and deny entrance to either party, until the matter was reported to me, and my instructions received.

This expedient preserved the public peace, and was, I learn, very pleasing to all parties.

I have referred the affair to the Rvd. Mr. Welsh, the head of the Catholic Church in Louisiana, and addressed to Lieutenant Hopkins a letter, etc.

I am, Sir, with great respect, your h^{ble} serv^t,

WILLIAM C. C. CLAIBORNE.

21. Original in the Department of State, Washington, Bureau of Rolls and Library. Gov. Claiborne's Correspondence relative to Louisiana, Vol. II, Printed in *Louisiana under the Rule of Spain, France and the United States, 1785—1807*, by James Alex. Robertson. Vol. II, pp. 265—266.

22. So does Governor Claiborne spell, according to Anglicized pronunciation. This is neither worse nor better than the spelling 'Barrières' adopted by Archbishop Spalding, Webb and Shea.

23. The French Commissioner sent to make the double transfer of Louisiana.

24. Claiborne again follows the pronunciation in his spelling. The true name of this priest was Viel. Etienne Bernard Alexandre Viel was born in New Orleans in 1736, and became a Jesuit. After the suppression of the Society of Jesus he remained in Louisiana and lived for many years in Attakapas, ministering to the Indians of those parts and teaching a small school for the children of the inhabitants of that region, which made him much beloved of the people. Many considered him the greatest living Latinist. Indeed he had even the reputation of being a fanatic in his love for Latin, and holding nothing fit to be published unless it was in Latin. He translated Fénelon's *Télémaque* into beautiful Latin verse, and the work was splendidly brought out by some distinguished men who had been his pupils. He died in France in 1836. See *The Church of the Attakapas*, cited above.

25. How Viel had attracted the attention of Laussat, is not known. The Registers of St. Martin's bear, in their own way, witness to the change here mentioned by Claiborne. After December 1, 1803, we cease to find any entries signed by Barrière. That is apparently the time of his removal by Laussat. However, Viel's ministry commenced only on February 12, 1804.

26. On the Very Rev. Patrick Walsh—not Welsh—, see J. G. Shea, *History of the Catholic Church in the United States*, Vol. II, pp. 584—591. It must be said that Father Walsh had only a colored, therefore very precarious, title to the headship of the Catholic Church in Louisiana.

Claiborne's letter to Hopkins gave "entire approbation" to the latter's conduct and directed him to retain in his possession the keys of the church until new orders. It took quite a while to settle the affair; but at the end Barrière won the day; and we see him again, in June 1804, in possession of his church and Registers and inaugurating his now undisputed tenure of office by a visit to his parishioners on the Vermillion.

It cannot be doubted that his successor, Father Gabriel Isabey, O.P., (November 1, 1804—June 21, 1823) continued the custom of making once in a while the rounds of the distant parts of the parish. True, he does not specify in his entries the places where baptism was administered; but as he is careful to mark the place of origin of the recipients, f. i., "of the Bayou Vermillion," and baptisms of infants of the same neighborhood are often bunched together, the natural inference is that they occurred at the occasion of the pastor's missionary excursions.

In 1812, Father Barrière, who had remained most of the time at St. Martinsville and who, at that time, having no parish of his own, liked to qualify himself "*prêtre approuvé pour tout le Diocèse*," reappears on the scene: on March 31, he officiated "*au quartier du Carencros*," at the marriage of Jean Baptiste Benoit, of Opelousas, with Hélène Roger, of Carencro. He was still—or again—there a week later, "*sent by Father Isabey*," as the Register is careful to note, when Joseph Hébert married Justine Guilbeau; and some few months later we find him "*au Vermillion*," presiding at the nuptials of Joseph Guédry with Marie Comeaux.

It is interesting to note, in connection with the last entry, that the Register says no longer "*au Bayou Vermillion*," as fifteen years before, but simply "*au Vermillion*." Trivial as it seems, the change, which we notice for the first time in 1800, seems to point out the inception of a new order of things, namely, the existence of an embryonic village, called after the Bayou. Most happy certainly was the selection of the spot, on high ground, in the open Grande Prairie, some two and a half miles north of the old site of Petit Manchac. Today a stranger, coming into town, would be at a loss to know whether the town or the forest, or both together, were moved from the Bayou; for such is the magnificent growth of stately live oaks and sweet-smelling magnolias, that it might be well imagined that originally the woods must have extended to the plateau upon which the city is situated.

Like other old towns of Louisiana, Lafayette, too, leaves the impression as though its founders were ignorant of the rules of symmetry. Its streets are extremely crooked. The newcomer, thinking himself on the principal thoroughfare of the town, lined as it is with substantial business houses and fronted by the imposing Gordon Hotel, will inevitably come to grief, should he attempt to follow that street. Of a sudden the pretty buildings cease. Well may he be puzzled: for he missed the right corner at the right moment. The street, which offered such alluring inducements of up-to-date buildings, suddenly

ceases to be the main street and ends abruptly at the maze of intricate sidings in the yard of the Southern Pacific.

The reason for this lack of regularity is not far to seek. The original inhabitants of Vermillionville followed the accepted rule of laying out the streets according to the compass. The Morgan Line, however, does not exactly follow these lines, but runs from the south-east slightly to the northwest. The Louisiana Western and Texas R. R. connects with the Morgan Line at almost right angles, thus forming a very sharp curve. The Railroad station, when first built, was almost one mile from the center of the town. In the course of time additions came to existence around old Vermillionville, each one following its own lines of survey influenced by the railroad. When gradually these additions were absorbed into the town, it fell out that, by following the crooked lines of the two branches of the Southern Pacific, the streets had perforce assumed the shape of the curved tracts.

But this is modern history. We must presently revert to the time, some sixscore years ago, when, around a little plantation store—since this is admittedly the origin of every American town—rose the little hamlet of Vermillion. In due time its increase called for a corresponding increase of the name: thus Vermillion became Vermillionville. But its ecclesiastical status remained unchanged: Vermillionville was a churchless mission of St. Martinsville.

On March 10, 1821, Bishop Louis William Du Bourg, being then engaged in making the Episcopal Visitation of the parish of Grand Coteau, erected some two years before, determined officially the limits of this new parish. They were

the course of the Vermillion up to a branch of the same Bayou which goes to the Louis Bridge, and following that branch as far as said bridge. From the same, straight to the line dividing the two counties of Opelousas and Attakapas. Thence that line as far as the Atchafalaya; then that river up to the confluence of Bayou Courtableau. From that point a line *almost* parallel to the county line, so as to include Prairie Laurent, until that line crosses the Tèche. From there a straight line reaching the habitation of Dr. Raphael Smith, so as to include it in the parish. Thence another line to Bayou Mallet, enclosing the Prairie of the same name; and finally down to the sea.²⁷

This decree dismembered all the territory west of the Vermillion from St. Martin's parish, to attribute it to Grand Coteau, and put Vermillionville under the jurisdiction of Father Hercule Brassac, the young rector of the new parish.²⁸

27. That is, down the Bayou Mallet and the Mermentau river to the Gulf. Register of Baptisms of Grand Coteau.

28. Baunard is evidently mistaken when he states (*Life of Madame Duchesne*, Eng. transl., p. 224): "Mr. Brassac, the Curé, also served the parish of Alexandria, eighty miles further north, those of St. Martinsville and Vermillionville to the south, and of Bayou Chicot to the west." In August 1821, when the Ladies of the Sacred Heart came to Grand Coteau, there was no parish of Alexandria in existence; St. Martinsville had its own pastor, Father G. Isabey, who lived until 1823; Vermillionville had not yet a church; as to Bayou Chicot, if it had a church, it was outside the limits of the parish of Grand Coteau and lay not west, but far to the north, within the territory of the parish of Opelousas.

Father Brassac was a Frenchman, born at Marvejols, in the Diocese of Mende, Lozère. Being one of the recruits enlisted by Bishop Du Bourg for the Louisiana Mission during the latter's long sojourn in France (1816-1817) after his consecration, he came to America with that prelate and some thirty others on the *Caravane* in 1817. That he was then sufficiently advanced in his ecclesiastical studies, is evidenced by the fact that he received Minor Orders and Subdeaconship from his Bishop in the chapel of St. Mary's Seminary, Baltimore, soon after landing at Annapolis. For nearly a year he continued his theology at St. Thomas Seminary, Bardstown, Ky., under Father Rosati; and arriving at the Barrens, Mo., the 1st of October, 1818, with all the Louisiana clerical colony of Bishop Du Bourg, he was, shortly after, ordained Deacon, and on All Saints' Day invested with the Holy Priesthood at Ste. Genevieve, Mo. After spending some time at Harrisonville, Ill., where he inaugurated his sacerdotal ministry, he was sent to Grand Coteau, his letter of appointment bearing the date of April 29, 1819.²⁹

How much of his time and solicitude the energetic young pastor devoted to his mission of Vermillionville, we cannot state exactly, for the Parish Books of Grand Coteau, orderly as they were kept, do not reveal the places where the ministrations which they record were performed, or even the exact location of the homes of the parties; they were in the parish: that was enough. But in the absence of such indications as we should like to find, we have a most important fact, attested by the ever accurate Father Barrière in a note written by him on the fly-leaf of one of the Registers of Lafayette. Which Register it was, is impossible to say now, because the leaf, or at least such a portion thereof as still remains, was found some fourteen years ago hidden in a bundle of deeds of the Church property. At any rate, the note in question reads:

Bénédiction de l'église St. Jean du Vermillion
30 Décembre 1821.

Churches, as a rule, are not the product of spontaneous generation. Indeed it takes sometimes quite long to see them erected; and for this reason it is not at all unlikely that the first steps towards the construction of the church of Vermillionville were taken by Father Isabey. However, as, since March 10, 1821, Vermillionville was a mission of Father Brassac, it is but natural to associate his name with the first church of Lafayette.

Inseparable from the church, according to the jurisprudence of those times, was a Board of Trustees to administer it; and the name of one at least of these original trustees has come down to us: François Carmouche, an old inhabitant, at whose house we have seen Father Barrière—who spelled the name Caramouche—stop occasionally in his trips about Carencro. Only a few months later, St. John's Church received from another of Barrière's old acquaintances donation of a

²⁹. Register of Baptisms of Grand Coteau.

handsome piece of property, on part of which the church stood. The deed, interesting for more than one reason, must be cited here, at least in an English translation:³⁰

Before me, Paul Briant, Judge of the Parish of St. Martin, and *ex-officio* Notary Public in and for the said Parish,³¹ and in presence of the witnesses hereinafter named, who also signed; presented himself Mr. Jean Mouton, Sr., a farmer inhabiting this parish who, intending to give proof of his zeal for the Catholic, Apostolic and Roman religion, has, by the presents, made a donation, pure, simple and irrevocable, under all the guarantees *de facto* and *de jure*, to the Trustees administrators of St. John's Church, for the perpetual use and benefit of said church, which has been accepted in the name of said church by Mr. François Carmouche, one of the aforesaid Trustees administrators, in his name as well as in the name of the other Trustees, of a certain piece of land, situated in this parish at the Grande Prairie and in the same location where the said church is built,³² measuring five arpents and fifty-four hundredths of an arpent surface measure: in fact the same amount of land which is comprised within the bourns actually existing in that place, and which is designated by the plan herewith annexed, as drawn by William Johnston under date of the twelfth day of this present month of March.

The aforesaid Trustees administrators, in behalf and in the name of the said church, may enjoy, do with and dispose of the said tract of land with all the property rights thereto, and enjoyment thereof, from this day forward, and may continue in the possession which they enjoyed since said church is built.

This present donation is made through the motive, as expressed above, and because such is the will of the donor.

The Act whereof was made and passed in the parish of St. Martin, in the year one thousand eight hundred and twenty-one, the twenty-first day of the month of March in the presence of Sieurs Valery Martin and Anaclet Richard, witnesses who have signed with the Sieur Carmouche and myself, Judge; insofar as the donor is concerned, he declared he could not write: wherefore he made his mark after having heard the reading of this document.

JEAN MOUTON
his + mark

VALERY MARTIN
ANACLET RICHARD
FRANÇOIS CARMOUCHE

PAUL BRIANT, *Judge*.

A church, with its Board of Trustees, a piece of property belonging to it: these were great strides in the outward progress of Catholicity. Just one more step, and Vermillionville was to become a regular, independent parish, with its well defined limits and a pastor of its own. This step was finally taken by Bishop Du Bourg, on May 15, 1822:

On the 15th of May, 1822, having come to the Attakapas and Opelousas, for the purpose of erecting the new church, or parish, of St. John of Vermillion, I have altered the limits assigned to that of St. Charles by my decree of March 10, 1821. The limits I have fixed between the two parishes are: a straight line from the confluence of the Bayou Pont-Brulé with the Bayou Vermillion, stretching as far as the end of the Island of Corencro; thence to the headwaters of the

30. The original is, of course, in French.

31. Vermillionville was then in the civil parish of St. Martin.

32. The same piece of ground which constitutes to this day the church property.

Bayou Queue-de-Tortue; and following this Bayou and the Mermentau river down to the sea.

In witness whereof I have signed in presence of the Rev. Hercule Brassac, formerly pastor of St. Charles, and of the Rev. S. Valezano, the present pastor.

✠ L. WM., Bishop of Louisiana.³³

As pastor of the infant parish the prelate appointed our old acquaintance Father Michael Bernard Barrière.

Since the now far distant day when he had turned over the parish of St. Martin to Father Isabey, Father Barrière had, despite his high-sounding title of "Priest approved for the whole Diocese," lived in relative retirement for a number of years at St. Martin, where he occasionally lent a helping hand to his successor.³⁴ He had even continued the practice of his occasional *salidas* to distant points. One of these missionary excursions came near crowning his labors with the crown of martyrdom. As he was travelling in the vicinity of Lake Chitimacha, now Grand Lake, he was surprised by a party of Indians who forthwith set about to put him to death in true Indian fashion. Already they had wrenched out the nails of the fingers and toes of their prisoner, when the head of the tribe appeared on the scene, stopped the tortures, extended his protection over the missionary, took care of him and saw to his safe return to his home on the Tèche. It is to the honor of Barrière's modesty that, among the many notes, some of which referring to personal facts, wherewith he adorned the pages of his church registers, not a word is to be found in allusion to an event so honorable to him. The fact, though, was asserted, some fourteen years ago, to the Rev. F. L. Gassler, by an old Chitimacha woman of Charenton, La., who was the daughter of Fr. Barrière's deliverer.

In 1813 we find him "in charge of the parish of Opelousas".³⁵ If he had not learned much English during his years of retirement, he could still on occasions evince his uncompromising love for the laws of the Church. On the frame of a man well beyond middle age we expect that ten years weigh heavily: yet Father Barrière could still saddle his horse for distant missions through the length and breadth of his parish. His moments of leisure he spent quietly in his modest study with a few books, and above all, musing over the past—a sure sign of coming old age,—in company with the parish records, whose various entries at times stirred up in his soul such recollections and feelings, that he could not refrain from ventilating them in annotations which are now the delight of the curious reader. On the coming of Father F. H. Rossi to Opelousas,

³³. Register of Baptisms of Grand Coteau.

³⁴. In the Act of visitation of St. Martin, made on October 17, 1814, the Very Rev. W. L. Du Bourg, then Administrator Apostolic of the Diocese, approving the careful manner the parish Registers were kept, adds: "We have ordered to be annexed thereto by way of supplement a quire containing 294 baptisms administered from August 12, 1805 to October 18, 1809, by Father Barrière, Priest approved residing in this parish; but forbid anyone but the pastor to keep henceforth a separate Register for the functions he may exercise with the pastor's consent."

³⁵. See B. Colliard: *Historical Sketch of the Parish of Opelousas*, in *St. Louis Catholic Historical Review*, Vol. III, No. 1—2, January-April 1921, pp. 22-27.

Father Barrière once more retired, not completely, however, so that his name yet recurs for some months in the parish Registers; he must have resided at least for some time at Opelousas, as he had done at St. Martin after Father Isabey's appointment. It is apparently from this retreat that he was once more called to active duty, to take charge as pastor of his old mission of Vermillionville. He recalls the fact, and sums up in his characteristically laconic style the antecedent history of the parish in the title page of the Register of Baptisms and Funerals of the Colored Catholics of the parish, which he began in 1823:

The priestly functions have been exercised regularly in this parish during, or about the month of June of this last year 1822. They were discharged by Father Brassac, rector of Grand Coteau, since about the time of the foundation of this church. Either the pastor of the Attakapas, or myself, or the pastor of Grand Coteau took care of this place before. Finally I was appointed resident pastor of it about May of last year; and since then, have baptized in particular the following . . .

Father Barrière himself furnishes us in the parish Registers the means of reaching greater precision than is yielded by the above statement regarding the date of his coming to Vermillionville. The first entry in the Register of Baptisms of the Whites is now so water-stained and decayed by dampness as to be illegible. The second, which perhaps belonged to the same day, is dated May 26, 1822. The Register of Baptisms of the Colored people does not permit us to go farther back. Hence Father Barrière must have come in the latter part of May, shortly after his appointment.

The Register for the Colored people, it was remarked above, was begun only in 1823. Of course, it was compiled from notes taken at the time of the actual administration of the sacrament; this late registering of the entries manifests none the less a sad falling off from the orderly habit of yore, especially on the part of a man who, in the first months of his pastorate at St. Martin, had toiled and moiled to preserve from destruction the scattered records of his predecessors. *Quantum mutatus ab illo!* Poor Father Barrière! He was now no longer the robust, active missionary who could spend days and weeks in the saddle, travelling from plantation to plantation in the exercise of his priestly functions. The keen critic of the Registers of the parishes no longer existed. His own records at Vermillionville show the hand of an old man reduced to feebleness by age and the ravages of consuming fevers. He himself gives an account of this state of collapse touchingly eloquent in its brevity. After copying over the fiftieth entry, that of the Baptism of "Françoise négrite à Rose négresse," performed December 5, 1822, he writes:

I believe that these are all the Baptisms of slaves which I have performed, and also the burials at which I presided, during or since the month of June to December, all in 1822; but as at that time I fell very sick, it may well be that I forgot some of them, especially burials. For this reason I leave here these two leaves blank,³⁶ to write them thereon, in case I should discover any.

36. 'Pages' would have been more exact, for he left exactly two pages blank.

He did forget some, sure enough, for there is not one single entry of burials performed by him; yet there were many deaths, even of slaves, during the fall of 1822, owing to the epidemic of yellow fever which caused so much havoc throughout Louisiana.

After the above melancholy note, we find the title:

BAPTISMS OF NEGROES FOR 1823.

Here also are to be found the burials
of negroes for 1823.

This new section opens with this interesting entry of the burial of Father Barrière's own slave:

Casimir, negro belonging to Mr. Barrière, pastor of this parish of St. John, died and was buried in the cemetery of this parish, the 2nd or 3rd³⁷ of the year 1823, during my great illness. He was the natural son of Marie Louise and Michel, my negroes. In witness whereof
BARRIERE, *pastor of St. John.*

For another year after he recovered from his "great illness" did Father Barrière work quietly and unobtrusively at Vermillionville, attending to his pastoral duties and, at his leisure hours, putting in book-form the records first jotted down on "*hojas volantes*," as he perhaps said to himself: for, strange to say, the good man, who had never taken to English, seems to have retained, even long after the Louisiana Purchase, a distinct liking for Spanish, and persisted even in his French records to sign his name "*Mig.l Bernd.o Barriere*". He always remembered with gratitude the hospitality given to himself and other ecclesiastical *émigrés* by the Spaniards, then the lords of our fair Southland; yet when the Stars and Stripes began to wave over Louisiana, America had no more loyal son, and it was with undisguised *gusto* that he noted how "Mr. Clement Laussat and his clique . . . finally decamped incognito".³⁸ But now, broken in health and wasted to a shadow of his former self, unable to fulfill any longer the exacting and fatiguing duties of active missionary life, and—what is an exquisite pain to men who gave once their whole soul to the neighbor's service and whose zeal has outlived their strength—realizing keenly he had become useless to the cause of religion, he yearned to see once more his native land, to rest his eyes, weary of the sight of the endless Louisiana prairie, upon the vine-clad hills bordering the placid Gironde, and to seek there a quiet retreat wherein he could prepare the account of his stewardship.

His last funeral at Vermillionville he performed on March 1st, 1824; and for the last time he administered the sacrament of Baptism on the 5th of the same month. Before leaving, however, remembering an omission of the year before, true to his life-long habit of order and accuracy, he wrote the following words in the Register of Baptisms:³⁹

37. The month is omitted, but it is obviously January.

38. Register of Baptisms of St. Landry's Church, Opelousas, December 18, 1803; annotations by Barrière on Father Louis Buhot's remarks on the end of the Spanish regime and the retrocession of Louisiana to France.

39. P. 18.

NOTA. Having gone to the Attakapas to assist Mr. Gabriel Isabey, rector of said parish, who was very sick, and who indeed succumbed to this illness, ⁴⁰ I baptized⁴¹ (*the names follow*), and forgot to enter the names in the Register of the Attakapas.

Shortly after, he sailed for Bordeaux, where he died eight days after his arrival. For thirty long years he had lived and faithfully labored in Louisiana; for over twelve years he had spent himself for the Catholics on the banks of the Vermillion. Yet who is there now who ever heard his name? In very truth we may apply to himself his own words in relation to Bishop Peñalver:

Sic transit memoria Boni!

* * *

For practically nine months no priest was appointed to take his place. As long as Father Francis Cellini, C.M., remained at Grand Coteau, he came to Vermillionville about every month, sometimes staying a few days. He was there on April 19, Easter Monday: eleven Baptisms are recorded on this occasion, and the burial of Artémise Baseux, an infant; two days later he buried likewise Charles Noldens, a native of Brussels, Belgium, and Marie Jeanne Luquette. Other visits followed on May 3, June 7, June 28 and 29, July 12, August 2 and 3 (on the latter day he buried Marin Martin), August 18 and August 24, when he performed the last rites of the Church over the body of Theophile Broussard. Once also we meet, during these months of interregnum, the name of Father Marcel Borella, Isabey's successor at St. Martinsville, who presided at the funeral of Louis St. Julien,⁴² a native of Bordeaux, and Simon Girouard. But the priest could not always be at hand when some of the parishioners passed away. Then the burial was made, and entered in the Book usually by two laymen, probably Trustees. Eleven such funerals are thus recorded, most of them by J. Neveu and Rivière, one by André Martin and Rivière, another by J. Neveu and J. Castenau, and yet another by Rivière alone. After Father Cellini's departure from Grand Coteau, in the first days of September 1824, his successor *pro tem*, Father Léon De Neckere, the future Bishop of New Orleans, who had come South in quest of health, was unable to continue these missions; and no priest visited Vermillionville, save Father Charles De la Croix, pastor of St. Michael's, La., who was there on October 9 and performed two Baptisms.

This visit of Father De la Croix gives us a hint as to the reason of this long vacancy of the parish. He came, sent by Bishop Du Bourg

40. Father Isabey died of heart disease, July 21, 1823.

41. Evidently at St. Martinsville.

42. Saint-Julien had, like Father Barrière, the distinction of being the object of several of Governor Claiborne's reports to Secretary Madison; his name even went as far as Paris, in a letter of Laussat to Decrès. The matter referred to in this correspondence concerns his ardent French sympathies at the time of the Louisiana transfer, and the death of his wife, of which he was, justly or unjustly, accused. The whole affair is treated in great detail in C. C. Robin's *Voyages dans l'Intérieur de la Louisiane, etc., pendant les années 1802, 1803, 1804, 1805 et 1806*; Paris 1807; Vol. III, pp. 71-116.

who was sick at the time, to confer with the Trustees about the maintenance of the priest. Whether complaints had been made on this subject, and if so, by whom, we have no means to know. At any rate several meetings were held to discuss the matter and, on his return, the Bishop's representative was able to report a favorable adjustment, which was forthwith sanctioned by the prelate. We learn these details from a letter of the Bishop to the Trustees, copied by Father Peyretti on the reverse of the title-page of the Register of Baptisms for the Whites, commenced on December 12, 1824, by the new pastor. The copy bears no date, and the Bishop's signature is omitted.

To the President and Trustees
of the parish of St. John the Evangelist of
Vermillion.

Gentlemen:

I received a week ago the deliberation which you addressed to me concerning the maintenance of the Pastor whom you asked me to send you. Father De la Croix, on his return from your place, has brought me a new decision to which I am all the more pleased to assent, because it is precisely the one I myself had proposed, namely: a fixed sum of six hundred dollars per year payable quarterly in advance, plus the portion of the *casuel* according to the rate presented to you by Father De la Croix, which I approve in its every part.

Accordingly I hasten now to advise you that I have just appointed the Rev. Mr. Peyretti pastor of your parish. I trust that you will find in him all the qualities capable to insure your confidence, and I do not doubt but that he will find in your influence with the parishioners all the moral support which he may need in the beginning of his ministry.

I trust likewise in your zeal to furnish him the means of securing a suitable and decent establishment.

The Rev. Laurence Peyretti, thus introduced to the Trustees as the new pastor of Vermillionville, in contrast to his predecessor, was a very young man, born at Carignan, in the Diocese of Turin, Piedmont, the 22nd of September 1799. He had almost completed his course of theology in his native country, and received Tonsure and Minor Orders ⁴³ when he met at Turin Father A. Inglesi, a priest of the Diocese of New Orleans then in Europe for the interest of the Louisiana Mission. He volunteered his services. A few months later, on the 8th of May, 1822, he was sailing from Havre for America with Messrs. Eugène Michaud, then in Deacon's orders,⁴⁴ John Mary Odin⁴⁵

⁴³. At Turin, April 21, 1821.

⁴⁴. Michaud was ordained to the priesthood at St. Louis, September 22, 1822, and, after remaining some time at that place as a teacher in the College established by Bishop Du Bourg, was, after the suppression of that institution, called to lower Louisiana, where we find him visiting Grand Coteau on the 7th of October 1824. He was for a long time pastor of St. Gabriel's, Iberville, La.

⁴⁵. Joined the Congregation of the Mission the 8th of November 1822, was ordained priest on May 4, 1823 and exercised the holy ministry in Missouri until 1840, when he was sent to Texas as Prefect Apostolic, a title which was shortly after changed into that of Vicar Apostolic, and later on (1847) of Bishop of Galveston. In 1860 he was transferred to the Archbishopric of New Orleans. He died in the last days of May 1870 in his native town, Ambierle, France, where he had gone when sickness obliged him to leave the Council of the Vatican.

and Jonh Audizio,⁴⁶ subdeacons, J. B. Blanc⁴⁷ and John Carretta,⁴⁸ clerics. Landing in New Orleans, July 11, 1822, he, soon after, went up to the Barrens, Mo., with his companions, was made Subdeacon at Ste. Genevieve, Mo., on October 12, and finishing his theological course under Father Rosati at St. Mary's Seminary, Perryville, Mo., was, the next year, called South by Bishop Du Bourg who ordained him, January 8, 1824.

He had scarcely ben installed in the parish of which he was to be the pastor for well-nigh sixteen years, when the authorities at Vermillion decided to relinquish the old name and adopt for the town as well as for the parish the new designation of Lafayette. The whole country was then running wild with enthusiasm for the general who, in his youthful days, had fought side by side with George Washington for American Independence and had, late in the summer 1824, landed on our shores. The Marquis was never to see Vermillionville; still Vermillionville did not wish to lag behind in paying him its tribute of admiration and gratitude: the means adopted was to name the parish and to re-name the town after him.⁴⁹ The new name appears for the first time, timidly enough, it would seem, on the church Registers in an entry of January 9, 1825: "Parish of Lafayette at Vermillionville".⁵⁰

But "What's in a name?" might well Father Peyretti say: for to him Lafayette must have looked as unpromising as Vermillionville. The first impressions of the new pastor, indeed, were anything but encouraging. "Out of four thousand and more souls, whose care was kindly entrusted to me, unworthy though I am, by Bishop Du Bourg," he wrote sometime later to Bishop Rosati,⁵¹ "the first year (1825) I had only *forty-two* paschal confessions." Things, however, gradually improved: for the next year (1826) he could report 129 paschal confessions; and at the time of his writing, March 25, 1827, the paschal season being yet far from its close, he counted already 164 confessions,

46. Born at Orbazzano, in the Diocese of Turin, Piedmont, October 18, 1798. Had received at Turin Tonsure and Minor Orders (April 7, 1821) and Subdeaconship (December 22, 1821) when Father Inglesi enlisted him for the American Mission. He was ordained at the Barrens, with Father Odin, on May 4, 1823. He was then called to St. Louis, where for some time he attended Vide-Poche (Carondelet); then he was appointed to Grand Coteau (June 30, 1826) where he could not remain.

47. Brother of Father Anthony Blanc, then in charge of the parish of Pointe-Coupée and later Bishop (1835—1850) and first Archbishop (1850—1860) of New Orleans. J. B. Blanc was born at Sury, Loire, France, February 7, 1880. He was pursuing his ecclesiastical studies in the Seminary of Lyons and had received Tonsure and Minor Orders (June 17, 1821) when he decided to follow his brother to America. After some time spent in the Seminary at the Barrens to complete his course and learn English, he was called south by Bishop Du Bourg, who ordained him to priesthood on October 24, 1823, in the church of Donaldsonville. First he was assistant to his brother at Pointe-Coupée, attending also Baton-Rouge; later on he was for a number of years pastor of Natchitoches, where he died in 1836.

48. Was, like Audizio, a native of Orbazzano in Piedmont (b. November 5, 1797). After completing his studies at the Barrens, he was called by Bishop Du Bourg to Louisiana, where he labored for a number of years in various positions. Later on he returned to Europe.

49. At least, in the absence of positive information, the coincidence of dates suggests naturally enough this explanation.

50. It took a long time, however, for the new name to become of general use: letters written by Father Mègret to Bishop Blanc, late in the forties, are still dated—we suppose he followed the common parlance—from 'Vermillionville.'

51. March 25, 1827. Original in Archives of St. Louis Archdioc. Chancery.

exclusive of those of the first communicants. Well could he add more cheerfully: "Although I do everything in my power to bring them back to the right path, still there are always some who go astray; but a great change has already been wrought. . . . There is, therefore, reason to hope that God will touch their hearts." One of the banes which he had most strenuously to contend with was that of churchless marriages. "In my parish," he remarks in the same letter, "over against twenty-five to thirty marriages which I perform in a year, there are at least twelve made before the Judge. It is true that the persons who do so have neither faith nor religion."

A glimpse of the condition of the church, three years after Father Peyretti's arrival, is afforded us by the Act of Episcopal Visitation made by Bishop Rosati, Bishop of St. Louis and Administrator of the Diocese of New Orleans:⁵²

JOSEPH ROSATI, of the Congregation of the Mission, by the grace of God and the Holy Apostolic See, Bishop of St. Louis and Administrator of New Orleans.

We, in fulfillment of the duties of our office, repairing to the parish of St. John of Vermillion-ville, have, on the 16th of the month of February, 1823, visited the church and the sacristy, as also the Registers of said parish. Having carefully examined everything, we deem it necessary to make the following recommendations:

1. There should be constructed a Baptismal Fount, wherein are to be kept decently and under lock and key, the water blessed at the days appointed by the ordinances and canons of the Church for the Administration of the Sacrament of Baptism, the Holy Oils, together with whatever is necessary for the ceremonies demanded at this occasion by the Ritual. This Baptismal Fount must be enclosed by a railing, to the inside of which a little sink shall be made, wherein the water used in the conferring of Baptism ought to be poured out.

2. It is in the interest of the inhabitants of the parish to have books solidly leather-bound to serve as Registers for Baptisms, Marriages and Funerals,—as the books actually in use are liable to fall into pieces, and thus expose the precious records which they contain to the danger of being lost. A fourth Book must be procured to keep record of Confirmations.

3. The respect due to the Holy Sacrifice of the Mass and to the Sacrament of Holy Eucharist demands that the altar should not be left exposed to the view and disrespect of the persons walking along the street which leads directly to the church door. A curtain hanging between the two posts at the entrance of the church would hide the altar from view without preventing the circulation of air.

4. The linen destined to receive the Body of our Lord during the Holy Sacrifice of the Mass ought to be always perfectly clean; there should be enough of them to allow them to be frequently washed and changed. At least six more corporals should be on hand.

5. There should be a little credence in the sanctuary to hold whatever is necessary for the service of the altar.

52. Bishop Du Bourg departed from New Orleans in 1826, after Easter, and sailed from New York on June 1, leaving the administration of the Diocese to Bishop Rosati, his Coadjutor. The very day the prelate landed at Havre. June 2, Pope Leo XII approved the decisions of the meeting of Propaganda held on June 26, accepting Bishop Du Bourg's resignation, and dividing the so-called Diocese of Louisiana into the two Bishoprics of New Orleans and St. Louis. Bishop Rosati, urged to choose for himself the See of New Orleans, demurred; by Pontifical Brief of May 20, 1827, he was appointed to St. Louis, and made Administrator of New Orleans, pending the nomination of a Bishop for the latter Diocese. Bishop De Neckere's appointment was not made until August 4, 1829, and his consecration took place only on June 24 of the following year.

6. As one of the primary objects of the Catholic worship is the Holy Sacrament of the Altar, it would be most desirable that the Marguillers buy an *Ostensorium* for the exposition of the Blessed Sacrament during the year and especially at the feast of *Corpus Christi*.

Being perfectly aware of the difficulties wherewith the *Fabrique* is at present confronted, we abstain from pointing out any other objects which, most useful though they be for the decency and stateliness of worship, yet are not indispensably required as those which are mentioned above. We trust in the piety and religion of the Trustees and of the inhabitants, and hope they shall not fail to make even extraordinary efforts in order to provide for the stateliness and decency of the divine service.

Given at the Rectory of the parish of St. John of Vermillion-ville, the 16th of the month of February, 1828.

✠ JOSEPH
Bishop of St. Louis and Adm. of N. Orl.⁵³

The next day, Quinquagesima Sunday, had been appointed for Confirmation of the candidates belonging to the parish—the first Confirmation ever held in Lafayette. As may well be believed, the good people of the neighborhood—and others, too, since we have been told there were some—were most anxious to see—quite a novel sight to most of them—a Bishop. No wonder, then, they turned out in great numbers for the High Mass: the affluence of people must have been, that Sunday, particularly large, for the Bishop makes it the object of a special remark in his *Diary*. Twenty-seven persons were confirmed on that day; and two more, a young man and a girl, the next morning after Mass.

The reader has not failed to remark, in the document cited above, the demands made on the Marguillers for the decency of the church and of the services. Had they been remiss in their duty? It were rash to assert it. Rather were they unawares of the requisite appointments of a parish church, and unwilling to spend money on things, the necessity of which they did not perceive. However this may be, certain it is that, a few months later, Father Peyretti had to complain of their neglect in fulfilling the promises made a little over three years before to Bishop Du Bourg. Indeed it is but too true that the history of St. John's parish, could the minutes of the proceedings of the Trustees be found in their entirety, and had we the complete series of the pastors' official letters, would seem to be centered in a continuous friction between the rectors and the chosen representatives of the parishioners. Be this as it may, if the prologue of this little drama may be detected in the letter of Bishop Du Bourg cited above, the opening scene is recited in a communication of Father Peyretti to Bishop Rosati, four months after the latter's visit. This document speaks for itself.⁵⁴

Parish of Lafayette, Vermillionville, June 14, 1828.

Right Reverend Bishop:

I find myself in some very disagreeable embarrassment. I have been, and am daily sacrificing myself for my ungrateful parishioners:

⁵³. Register of Baptisms.

⁵⁴. Original in Archives of St. Louis Archdioc. Chancery.

I had made the sacrifice of drawing \$250.00 from the bank to meet debts contracted for the church (of which some still remain outstanding), in order to give satisfaction to my parishioners, as I saw the church in debt. When elections of Trustees were made recently, these, instead of manifesting any gratitude to me for the money I had spent for the church and the rectory, which, according to the conventions made by Bishop Du Bourg, they should have decently furnished when I came to this parish, not only have not done anything of the kind, but, moreover, want to take away from me the \$200.00 regularly coming to me, according to the regulation made two years ago by the preceding Board of Trustees, stating that they should take all the *casuel* for \$400.00 that I left them. To this I have refused to assent: 1° because, if this be done, I have not enough to live on, because the inhabitants do not pay; and 2° there are already on this head \$100.00 coming to me for the half year just elapsed.

I beg you earnestly, Dear Bishop, to write to them sternly on this subject, and to me also, if you please, in order that I may know what to do.

I deem it most unjust, Dear Bishop, that I should be expected to pay alone all the debts of the church, these debts having been contracted by the inhabitants before I came here; whereas, since I have been in the parish, I have not made any debts on the account of the church: quite the contrary, I have always advanced the money, both for the church and the rectory, although they were obliged to do so.

I beseech you, My Lord, to answer as soon as possible.

I am respectfully, Dear Bishop,

Your most humble and obedient servant,

L. PEYRETTI, *Pastor*.

Bishop Rosati's *Diary* informs us that this letter reached him at the Barrens on July 30, and was answered two days later, August 1; but no hint whatever is given of the contents of his answer. However, since the *Diary*, which always mentions scrupulously all letters received and written, records no letter addressed, as Father Peyretti suggested, to the Marguillers of St. John's church, we may regard it well-nigh certain that the prelate deemed his communication to the pastor quite sufficient. No further complaint, moreover, having reached the Administrator until the time of the accession of Bishop De Neckere, we will take it for granted that the difference was amicably settled.

If Bishop De Neckere (1830-1833) made the canonical visitation of the parish—he made that of Opelousas on August 25, 1831, and we know that he was again in the neighborhood, at Grand Coteau, September 29, 1832,—he wrote no ordinances in the customary place, the Baptism Register. Neither did Bishop Anthony Blanc (1835-1860) at his first visit, of the exact date of which even there is no record. We know of it only through an allusion in the regulations drawn up at his second visit. As he was at Grand Coteau on July 31, 1837, for the laying of the corner-stone of St. Charles College, and again, November 2, of the same year, for the canonical visitation of the church, it may be surmised that he came to Lafayette just before or after either date, preferably the latter. The Jesuits had just taken charge (April 17) of the parish of St. Charles, and, in order to avoid all possibility of conflicts of jurisdiction with his neighbors either of Opelousas, or St. Martinsville or Lafayette, the Pastor, Father Peter De

Vos had the limits of the parish, as fixed by Bishop Du Bourg in 1821 and 1822, sanctioned by the present Ordinary. Accordingly, under a copy of Bishop Du Bourg's two decrees we find there few lines: ⁵⁵

On the 2nd of November 1837, at the close of our first pastoral visitation, the Rev. P. De Vos, pastor approved by Us, with the consent of his Superiors, for the ecclesiastical parish of St. Charles, Grand Coteau, having communicated to Us the two excerpts above written, in order that we may approve them, we hereby declare them conform with the originals which are before our eyes, and maintain the lines of demarcation assigned to said ecclesiastical parish, until we deem it proper to make alterations therein.

Given at the Rectory of St. Charles, on the above day and year,
✠ ANT., Bp. of N. Orleans.

Bishop Blanc made his second Episcopal visitation at Lafayette on October 14, 1838,⁵⁶ He seems to have been delighted by much of what he saw there. He compliments the parishioners on their piety and comments very flatteringly on the numerous concourse of people assembled for the occasion. The parish, he remarks, is too extensive, and the number of faithful too large for one priest: he proposes therefore to send an assistant. Passing then from great subjects to smaller ones, he finds no praise is merited for the way altar linen are taken care of; and still less for the cleanliness (or lack of it) of the sacristy which, he complains, is made a dumping place for all kinds of things in no way related to the church. The pastor, we may well think, could take his share of these strictures; to him alone went those of the next paragraph, where the Bishop regretted that the church Registers were not kept with all **desirable care**.

From this document we may judge that some little progress had been made since Bishop Rosati's visitation. True, this progress did not extend to the altar clothes; his lament over the sad fate awaiting the existing parish Books was still unheeded, and his ordinance in regard to the Register of Confirmations yet remained, and was to remain a long while, dead letter. He, too, like Bishop Blanc, had commented with great satisfaction on the large concourse of people; but that, in 1838, much larger crowds flocked to the church is borne out by the prelate's reflection on the advisability of giving an assistant to the pastor. Had the Bishop miscalculated the numbers of his clergy, and did he find himself unable to fulfill his quasi-promise; or was there any difficulty about the maintenance of an assistant? At any rate, no trace whatever is to be found of the execution of this project.

Father Peyretti remained in Lafayette only eighteen months after Bishop Blanc's second visit. Early in the spring of 1840, he asked for his change and obtained it. What causes prompted this step on his part, we are not told either by him or by the Bishop. In a verbose letter written to the latter by Father Billon, we hear that a "bully"

55. Catholic Archives of America, University of Notre Dame, Indiana. Case: Archbishops and Bishops of New Orleans.

56. The Act is found p. 100 of the Baptism Register.

of Lafayette bragged insolently of having ruled the parish, and evidently the pastor, in Father Peyretti's time. But even if this *fanfaronnade* were true, that would be no reason for the pastor to ask for a change, if he was satisfied to be led by the nose. Nor should we see in certain expressions of the document appointing Father Peyretti's successor a censure of the former's administration: these expressions belong to the protocol of such administrative Acts. Indeed, had Father Peyretti's change meant a disfavor, how could he have been allowed to stay over a month in Lafayette after his departure was decreed? Yet so he did, still signing himself, until the arrival of Father Billon (May 6, 1840), "Peyretti, Curé"; after that date, at the Baptism of Clebert (?!—of course that was meant for Kléber, in honor of the famous French general) Thibodeaux, on May 12, he calls himself simply "prêtre missionnaire".

Anthony Blanc, by the grace of God and the authority of the Apostolic See Bishop of New Orleans: to all those who shall peruse the presents, health and our blessing in the Lord Jesus.

Whereas the Rev. Laurence Peyretti has obtained from us leave to resign the pastorship of the Church of St. John the Evangelist, it is the duty of our pastoral vigilance to see that shepherds who are true lovers of the flock, and no wolves, should be appointed to tend it: accordingly, we, by the presents, institute the Rev. Peter Francis Beauprez rector of the aforesaid church of St. John the Evangelist in the civil parish of Lafayette, recommending earnestly to the faithful of that parish to give him the obedience due to a pious chief, in all things particularly which appertain to the spiritual order.

Given at New Orleans, in our Episcopal residence, under our hand and seal, the 6th day of April of the year 1840.

✠ ANT., Bp. of New Orleans. ⁵⁷

The above letter introduces to us the third resident pastor of Lafayette. Unlike his predecessor who, it will be remembered, had come to Vermillionville only a few months after his ordination, Father Beauprez had already nine years of experience in the missions. A Belgian by birth, he had come to America in 1829, and after two years in the Seminary at the Barrens, with the oil of ordination still fresh on his hands (he was ordained at the Barrens on November 28, 1831), had been sent with Father Edmond Saulnier to the difficult mission of Arkansas Post.⁵⁸ After a little less than a year, however, incompatibility of humor between the Gascon and the Belgian—judging from the complaints of each against the other in their letters to Rosati,⁵⁹ their squabbles were true tempests in a teapot,—exasperated by the hardships they had to endure and, in the case of Beauprez, by illness, drove them both out of Arkansas. On October 25, 1832, Father Beauprez took the boat for Donaldsonville, whence, a few weeks later, he repaired, according to the Bishop's orders, to the Seminary at

57. Archives of New Orleans Archdioc. Chancery.

58. See F. G. Holweck: *Beginnings of the church in Little Rock*, in *The Catholic Historical Review*, Vol. VI, No. 2, July 1920, pp. 156—171; *The Arkansas Mission under Rosati*, in *St. Louis Catholic Historical Review*, Vol. I, No. 4—5, July-October 1919, pp. 243—267.

59. In the Archives of St. Louis Archdioc. Chancery.

the Barrens. It had been Rosati's intention to send him to Apple Creek, in Perry County, Mo., where the knowledge of German was needed; instead, he returned South, with the understanding that he was only loaned to the Diocese of New Orleans: "As soon as Msgr. De Neckere sends Mr. Brassac⁶⁰ to Donaldson," the Bishop wrote on August 6, 1833, "please come back to St. Louis." He did come back, and the prelate found him there when he reached home from the Council of Baltimore, December 11; and we find him assisting the Bishop as Deacon at the two Pontifical Masses sung in the cathedral on Christmas Day. The last day of the year, Rosati writes in his *Diary* that he had in mind to appoint Father Beauprez assistant to Father Bouiller at Old Mines, Mo.; however, the same *Diary* marks his presence at the cathedral rectory for a number of weeks. The next time we hear of him, he was at Baton Rouge (1834-1838), and had been transferred for good to the Diocese of New Orleans. In 1838 he went to Europe, where his former neighbor of Donaldsonville, Father Brassac, who himself had returned there, met him, some time in July 1839, "two days after leaving Paris, with carpet-bag in his arms, alighting from the stage-coach; he had made up his mind to return to Louisiana and would probably sail on the *Great Western*."⁶¹

Father Beauprez' stay at Lafayette was only of some eighteen months; and all that we hear of as worth mentioning during that period is of another visit of Bishop Blanc,⁶² the exact date of which cannot be ascertained, although this visit appears to be connected with the somewhat hurried (it seems) departure of the pastor. A letter written a few months later, March 11, 1842, by Father M  gret alludes in terms which at this distance are not altogether clear, but must have been transparent for the prelate, to Father Beauprez having contracted debts which stirred up something like a scandal in the parish. Father Jamey⁶³ likewise, refers to some imprudences and to financial difficulties which the pastor of Vermillionville had entangled himself in. Be this as it may, from another letter of Father Billon⁶⁴ we may gather another reason for the Bishop's visit. Says Father Billon:

I need not tell you in what condition I found my poor church and the Rectory yard. Father Jamey gave you on this subject all the desirable information. But you are perhaps expecting that something has been done, and that the repairs are under way. Nothing of the kind has come to pass, and there does not seem to be any likelihood of an early start. When you talk to the Trustees, they at the time promise you all that you wish; but as soon as you leave them, they at once forget their promises and execute nothing.

The Rev. Joseph Billon arrived at Lafayette December 3, 1841;⁶⁵

60. Who was returning from Europe.

61. Brassac to Bishop Purcell. Archives of the Sisters of Charity of Mount St. Joseph on the Ohio. See *The Catholic Historical Review*, Vol. II, No. 4, January 1918, pp. 455-456.

62. Register of Baptisms, p. 217.

63. Rector of St. Martinsville; was Vicar General.

64. Archives of New Orleans Archdioc. Chancery.

65. Billon to Bishop Blanc, December 15, 1841. Archives of New Orleans Archdioc. Chancery.

apparently he had come but recently from France, and his first letters to Bishop Blanc betray an amusing dose of youthful *naïveté* which might easily be mistaken for childish vanity. Let us listen to his first contact with his parishioners:

The short time I have been in this parish offers nothing worthy of mention. I heard the confession of a stranger to the parish and of six children preparing for first communion. I have preached so far only one instruction, on the love of God, and it drew tears from my congregation. Everybody was well pleased with it and says I am a good preacher. One thing which contributed not a little to extol my merit in the eyes of the people, is that they imagine I talked *extempore*, because I had announced that Father Jamey (who was to come about that time for a new meeting of the Margaillères) was to preach, and they had flocked in great numbers to listen to a Vicar General, a man who enjoys an enviable reputation. When it was known that it was the pastor who had preached, some ladies went to the house where I am boarding, to inquire whether I was to stay long in the parish (for certain rumors were circulating that I was to remain only until after Christmas). As my landlady answered that I would remain long if I was not spoken ill of, "Who in the world," they replied, could speak ill of a man that preaches so well?"

He met other glorious experiences at the outset, of which we must hear from himself the artless recital, albeit it is somewhat wordy:

There is a man in the parish, whose name is Bonlacoste, acting as private tutor in the house of Mr. Edmond Mouton,⁶⁶ the sheriff. This man had made up his mind to vex me in every way. He is a most dangerous man, who has caused a great deal of harm to religion. He claims he was at one time Archbishop of Constantinople; but having recognized religion to be of no use, he unfrocked himself; he pretends nevertheless to receive a pension of fifty cents a day. He whispers in the ears of the people that all the ecclesiastics who come to this country are bad priests, who are under an interdict, and suspended; that he knows more than they all. To myself he boasted to have run the parish at the time of Father Peyretti who, he said, was his cousin. He wished likewise to give me some advice for the government of the parish, and this the very first day that he came to see me, which was the morrow after my arrival. I merely listened to him, without replying anything. I was in the most perplexing position, because I knew not whether it were wiser to keep silence or to reply. Two days later he came again to town, and entered into the house where I am boarding, in order to have, he said, the pleasure to take dinner with the pastor. I must tell you that he used publicly to hurl the vilest insults at Frs. Beauprez and Peyretti; and undoubtedly this pleasure it was which he sought to have with the new pastor who appeared to him so meek two days before. Unfortunately the said pastor was away: he had gone to Grand Coteau. Was the pleasure so much anticipated to be lost? No. Chance, or rather Providence led me, unaware to the house where he lives. As I was coming back at night from Grand Coteau, I lost my way and was compelled to go and ask the hospitality of that house. What a joy for the fellow to see the pastor in a house where there happened to be, that day, quite a numerous company! So he did not tarry long before engaging the conversation. But Almighty God put His speech in my mouth: for at every word I confounded him publicly, and for the space of nearly

66. Son of Jean Baptiste Mouton (fils) and Marie Angèle Martin; was therefore the grandson of Jean Mouton, Sr., mentioned in n. 18.

an hour that we yet remained in the room before retiring, he did not utter a single word. So last Sunday, when he came to town, he did not say he wanted to have the pleasure to take dinner with the pastor; and though he had his horse in the yard of Chavrier, with whom I am boarding, he took his horse quietly, and even had his handkerchief, which he had left in the house, brought to him outside and did not want to come in, because the pastor was in taking his dinner.

Evidently young Father Billon, although he claimed to write this "without pride or humility," did not entertain a bad opinion of himself as a controversialist. His successes, however, were short-lived. After only a few weeks, he fell sick (he acquaints the Bishop with all the details of his illness with the same childish *naïveté* with which he had narrated his exploits). Whether ill-health soured his temper, or he was naturally unsympathetic to his parishioners, at all events, in March 1842, Father Mégret, who was perhaps not altogether a disinterested judge, declared that "good Father Billon is as unsuited for the government of a parish as he is for the running of a house. He has estranged from himself all the persons with whom he had dealings. Unaffable, uncondescending, unpolished, his stern virtue resembles too much the rough, thick and tight bark of certain trees, which prevents the sap from going up the trunk, and from the trunk to the branches, blights them and dries them up."⁶⁷

Bishop Blanc must have heard reports that all was not well at Vermillionville. He sent Father Mégret, recently from France, to make inquiries and persuade Father Billon to resign. The conclusion of Mégret's report was that he "considered the removal of Father Billon necessary for the good of the parish of Lafayette." We may perhaps regard the colors of Billon's picture too dark, as, all his protests to the contrary notwithstanding, Father Mégret's judgment appears to be warped by his expectation of remaining in the parish: for it seems that the Bishop, in sending him to Lafayette, hinted at the possibility of his becoming Billon's successor. "For many years," he added rather severely, "there has been exercised in this parish a ministry of death. There should be here a priest disinterested, exact in fulfilling his duties, of sterling virtue and with an amiable disposition capable to win esteem and confidence." With the proper dose of diplomatic humility he disclaimed to possess all these qualifications; meanwhile he nevertheless "considered himself pastor *ad interim*".

Father Billon was not aware of the commission given to Mégret by the Bishop and was apparently under the impression that the newcomer had been sent merely to assist him. He therefore resented very keenly his interference and accused him of stirring up in the parish a coterie to work up his appointment.⁶⁸ After much dilly-dallying, however, on the advice of Father Jamey, he agreed to depart for New Orleans, leaving Father Mégret in undisputed possession of the field.

* * *

⁶⁷. Mégret to Bishop Blanc, March 11, 1842. Archives of New Orleans Archdioc. Chancery.

⁶⁸. Billon to Bishop Blanc. Vermillionville, March 22, 1842. *Ibid.*

Of all the early pastors in charge of Lafayette, Father A. D. Mégret is certainly the one who left the deepest impression on the parish: his name is still remembered, even though nearly seventy winters have passed over his tomb. This is due, in part, to the impetus he gave to the life of the parish; in part also, be it said unhesitatingly, to his strong personality. He was a born fighter: he had fought in his younger days, the battles of the *Avenir* under the leadership of Lamennais; in Louisiana his ministry was almost a continuous battle; sometimes a more courteous, though always in good earnest, pass-of-arms, as with the Jesuits of Grand Coteau; but most of the time a fight to a finish, as with his Trustees.

Hardly had he taken possession of the parish, when he became involved in a controversy with his Marguillers. It is a great pity that the minutes of the meetings of that body have almost disappeared; but their deficiency is supplied in part⁶⁹ by the Parish Registers, where Father Mégret ventilated at ease his feelings, and by what is extant of his correspondence with Bishop Blanc.

Let it be remembered here that the Trustees, or Marguillers, as they were called in French, were chosen by the pew-holders. Unfortunately their elections, as many elections are, were often the result of influence or intrigue, the work of a ring rather than a truly free choice for the best interests of the church. Hence piety and practical Catholicity were not always the distinguishing traits of the Trustees elected: thus we see, for instance, at the New Orleans cathedral in 1843, as president of the Board of Trustees, the Grand Master of a Lodge of Freemasons.

If we believe Father Mégret, things were almost as bad at Lafayette. That between such men and the pastor controversies, nay even struggles should arise, was unavoidable. The story of the battle royal which took place may be told, we trust, now that the smoke and dust it aroused have long since vanished into the blue skies. We shall do it, using mostly Father Mégret's own accounts,—which does not mean that his appreciation of his opponents should be endorsed always unreservedly, and still less that the errors and wrongs committed by the fathers should be, by anyone living under the Law of grace, “visited upon their children unto the third and fourth generation.”

The sad comments of Father Billon on the sorry condition of the church and rectory when he came to Lafayette have not been forgotten. Nor must his reflection on the Trustees quick to promise and never executing, be lost sight of. A few days before leaving the parish he reported: “A new fence was begun a month or so ago. But after fencing in about one-third of my yard and one-half of the cemetery the contractors stopped the work; and now they have been idle for a fortnight. How long will they continue in their slumbers, I know not.”⁷⁰

69. We say: in part, because the deficiency we are speaking of deprives us of the direct testimony of one of the contestants.

70. Billon to Bishop Blanc. Vermillionville, March 10, 1842. *Ibid.*

In that unsatisfactory condition, evidently resulting from ill-will, things remained for a short while. Other and more important matters soon overshadowed this, however, in particular the ever-recurring question of the remuneration of the Pastor. In a visit made to Vermillionville some time in the spring, the Vicar General, Father Jamey, succeeded in making an arrangement with the Trustees. Bishop Blanc himself came shortly after, threatening to recall the pastor if the agreement was not lived up to. Now here is the sequel as told by Father Mégret in a letter of August 17, 1842:⁷¹

If I am correctly informed by my good Marguilliers, the Mouton family is determined on leaving no efforts untried in order to do away with all that was settled and decreed by common consent with Mr. Jamey. I have advised the latter of this, and he has answered⁷² as I desired. But now an hypothesis which, I am afraid, some near day might become a reality, must be considered. I have with me only two of the Trustees; two others are doubtful; the other three belong to the "family of contradiction," and as its influence is great, it may happen that they outvote the good, and impose upon higher authority a hard and humiliating law;—at least I have reason to fear it. In this hypothesis, will this authority, which has laid down the existing conditions, yield before their pretensions? I do not believe it. Then, will it recall the pastor, as was threatened? Here, Right Reverend Sir, is the whole difficulty. It will be very hard on the parish to be deprived of pastor, all the more so, because the bulk of it is good; and I must say here that religion at Lafayette has already reported such a success, that I expect to see before the end of the year half of the inhabitants receive the sacraments. What should be done, therefore, in view of maintaining the pastor and making our Trustees submit to authority? Only one thing occurs to me. As long as the temporal affairs of the church of Vermillionville are in the hands of the congregation, the Moutons shall be the lords and masters thereof. They will never tolerate a priest, unless he bows down before them, and even then they will load him with contumely. Would it not be wise, therefore, to attempt new combinations?

One would consist in proposing the total surrender of the rights and pretensions of the congregation into the hands of the Bishop; in case of refusal, put the church under an interdict and let the pastor exercise his functions wherever he may deem more convenient in the parish; then build another church on a piece of ground belonging to the Bishop or his representative, and make it free forever from the vexations of a congregation whose most members are without religion and good faith. This solution alone seems capable of insuring a solid foundation to religion.—I have not mentioned this to Father Jamey, both because things have not yet come to this extremity, and because it is important for me, My Lord, to know your opinion on this point, and what your intentions would be, should the eventuality arise.

As may be seen, so far there were only outpost skirmishes. We may notice in passing the glowing hopes which buoyed up the heart of the pastor in regard to the practice of religion in Lafayette. Possibly, even probably, he was too optimistic in his expectations. Be it so: still practical Catholicity must have made great strides in Lafayette since the day not so far distant when Father Peyretti reported forty-two paschal confessions.

71. *Ibid.*

72. Father Jamey's answer was written on August 11, 1842.

In order to remedy both the yet too great neglect of religion and the antagonistic spirit of the leaders, it was necessary in Father Mégret's eyes, to create a thorough Catholic atmosphere in the country. Catholic education he regarded as the only means to bring about this renovation. "It is religious education," he wrote, "which, as you know, My Lord, establishes religion in the hearts and develops the soul's inclination to virtue. The Jesuitesses⁷³ have set too high their rates for board and tuition: the middle class cannot profit by the advantage which accrues from their presence in this district. Would you approve of a religious Community devoted to secondary education, which might be established at the Côte Gelée, on the outskirts of the three parishes of St. Martin, New Iberia and Lafayette by the common agreement and instrumentality of the three pastors? My sister, in France, is at the head of a number of establishments of this kind, animated with the best spirit and doing an untold amount of good. To her Society, of which I am a member, I would be thinking of making an appeal, should you approve of it.—With regard to the boys, only four or five of the parish are at Grand Coteau, on account of the rates. The others are put in the care of teachers of little or no religion. Would you be pleased to see the sexton I am going to have, a man quite capable to teach, undertake the education of boys under my supervision?"

These were, no doubt, excellent views and praiseworthy projects. We shall see, only a few years hence, the first of these projects realized by the establishment of the Academy of Mount Carmel; as to the second, it was to be thwarted for many years, and when attempted in good earnest, long after Father Mégret's death, it turned out a failure. It was reserved to our times to see it revived in a new form, that of a parochial school for boys which, though less ambitious than the former attempt and the original project, opens nevertheless a bright avenue of hope for the future.

Father Mégret's next letter to the Bishop, dated from St. Martinsville, October 14, 1842, reports that skirmishing is continuing with a portion of the Board of Trustees. But during the next intervening weeks, the pastor, who had long since learned at the aggressive school of the *Avenir* the power of the press, unsheathed his long-slumbering pen to parry attacks which he regarded not so much as personal as against the Catholic priesthood at large. "Although I am most pleased with my parish," he wrote, "where, I think, all are unanimously in my favor, I am constantly at war with the Mouton family. They do not dare attack me openly, because they are afraid of me, as they are aware that everybody is for me; but they pursue me in an underhand way, especially by means of their gang. The newspapers have already had three articles from me. I am now engaged in writing the fourth; and I think I can see that my enemies, or rather enemies of the Catholic priesthood, for that is what they are attacking, are quite dismayed."

73. He calls thus the Ladies of the S. Heart of Grand Coteau, apparently because they were under the direction of the Jesuits.

Once he had quickened again to flame in his heart the ashes of the journalist, which might seem cold during the last ten years, but were smouldering, Father Mégret could not stop half-way. Hence this letter of March 3, 1843:⁷⁴

There are a thousand and one things which I must submit to your consideration.

The most important is the foundation of a newspaper. You know the diabolical spirit of the paper of Vermillionville, and how in the last six months or so it has never ceased to blaspheme religion, the priesthood, the Jesuits and yourself. It is a breath of pestilence which spreads in my parish corruption and godlessness.

Two young Frenchmen, the one twenty-five and the other twenty-eight years of age, both men of remarkable talent, were called, about two months ago, to the office of that paper, with a view to secure over me and over the whole country an unquestionable triumph. These two gentlemen came to see me almost at once, and quite frequently thereafter: hence resulted sympathy for the same principles, *pourparlers*, an agreement, and finally a newspaper, religious, political, scientific and literary, whose every question shall be treated under the inspiration of Catholic principles. You shall receive shortly its prospectus.

This paper we have named *L'Union*, and the epigraph will be: *God and Liberty*.⁷⁵ I will enter for one-third in the ownership and one-fourth in the benefits. I wished it to be so, because my fellow-workers, besides contributing as myself to the writing, will have, moreover, to do the printing.

This undertaking requires no outlay of money for the printing and bids fair to be successful. Above all it holds out before me the perspective of ridding the parish of an irreligious editor.

Nothing shall be printed unless it has been examined by me, a thing which gives me all desirable security from the point of view of faith and morals. Permit me now, Right Reverend Sir, to expect from Your Lordship the approbation without which nothing shall be done, as far as I am concerned: for it is clearly understood between us three that your wish is the *sine qua non* condition of the whole business.

I was forgetting to call your attention upon the fact that, for reasons which you will undoubtedly appreciate, my name will not appear before the public.

I am sending *Le Créole* to Father Rousselon. You have, no doubt, already read some of my articles, and understand the motives which prompt me to bring together religion and some of the principles of freedom which are underlying the institutions of this country. I announced, as you may have seen, that I should treat fully in the near future the momentous question, whether the Legislature cannot pass a decision on the rights of the *Marquilliers*. I am reserving for *L'Union* the treatment of this question and of many others of the same kind which will appear in succession.

Hell seems to be let loose: already our local journalist has published the decision of the Supreme Court *in re* Martin, and has seasoned it with such spicy reflections as you may imagine. If there is not around a paper to overcome the evil and silence ungodliness, these will lead religion a merry dance.

Be not afraid, Right Reverend Bishop, that this undertaking might cause me to neglect the needs of my parish. It will not. This extra work is very little for me and it will do me good. That I may please you and our Divine Master is all my ambition.

^{74.} *Ibid.*

^{75.} This, it will be remembered, was the epigraph of Lamennais' famous paper, *L'Avenir*.

Did the Bishop hesitate to give his approval? It would seem so from a subsequent letter. At any rate we hear nowhere of *L'Union* having ever seen the light of day, and our search for a copy has proved fruitless. *Le Créole*, too, which had printed the articles of Father Mégret, has so far escaped our investigations. We are unable, therefore, to appreciate Father Mégret's talent as a journalist and a controversialist.

Whilst his restless brains were revolving these plans, he did not by any means lose sight of the welfare of the parish. At the last visit of the Bishop in Lafayette, the prelate had again broached, at least in a private conversation, the subject of sending an assistant. Nothing could please more the pastor. Not indeed that he anticipated lightening his burden by shifting part of it upon the assistant's shoulders; but two can do more work than one, and he saw enough work in the parish to keep the two busy. At once his plans were made: "Without changing anything in the rectory, I am fixing up the old abandoned kitchen, so that it may serve again its original purpose; and my intention is to fit up, in the little annex used now as kitchen, two rooms for an assistant, in order that I may receive him, whenever you deem it fit to send me one."

Meanwhile he had inaugurated, in February of that year 1843, "a catechism class for colored people, both slave and free." Good as the work was in itself, and upright as his intentions certainly were, still this catechism class was the occasion of a further straining of his relations with the chairman of the Board of Trustees. "Although," he tells the Bishop,⁷⁶ "in announcing beforehand this exercise, I had given explanations capable of removing any suspicions, I could not escape the reproaches of the president of the *Fabrique*, Emile Mouton. My answer was ready, for I had been expecting his observations. All the other parishioners with whom I talked on the subject, some Marguillers included, are well pleased with these exercises and send me their slaves."

The ink was scarcely dry on Father Mégret's letter when he found himself in open warfare with the majority of his Marguillers. Here is how he details the events to the Bishop:⁷⁷

Vermillionville, March 14, 1845.

Right Reverend Bishop:

I am compelled to lay before you certain painful incidents which would overwhelm me, did I not find my support in the confidence that you are so kind as to manifest towards me, and the consciousness that I have simply done my duty.

You are long since conversant with the hostile pretensions of the high family of the Attakapas, whose yearnings for domination is not satisfied with political supremacy,⁷⁸ but pretends likewise to control religion at Vermillionville.

The president of the Board of Trustees had asked me several questions calculated to ascertain my opinion on the consent of the Mar-

⁷⁶. March 4, 1843. *Ibid.*

⁷⁷. *Ibid.*

⁷⁸. An allusion to Governor Alexander Mouton, who, however, was on good terms with Father Mégret.

guillers in the appointment of a pastor; the necessity of the pastor being an American citizen in order that he may discharge his functions; the difficulties of the times and the necessity to reduce the *casuel*, and others of this kind. On the last mentioned question I had written in August of last year to your Vicar General, Father Jamey, who answered me on the 11th of the same month authorizing me to protest in his name against any decision contrary to what had been stipulated by him.

For six months there had been no meeting of the Board of Trustees, owing to the absence of one or another of the members. At last it was the good pleasure of the chairman to choose his own time and to call the semi-annual meeting for Monday, March 13. All the members were present. Heretofore our sittings had been quiet and courteous; this one was stormy. Never was any question propounded with more audacity by the chairman, and retorted with greater contempt, I may even say, arrogance, on my part. The debate was on two different points. There was question first of an account which, as pastor, I had thought should not be submitted to the Board, because, as treasurer, I could not pay the difference; and, second, of reducing the *casuel*. Without entering into any details, which the limits of a letter necessarily preclude, the chairman, unable to answer my arguments and even to keep up any longer his groundless wrangling, concluded with these words: "If you are not satisfied, you may pack your trunk!" I found nothing more to say. I took argument from the opposition of his own family; I declared myself independent of the authority of the Trustees, and subject only to my Bishop; and in conclusion I told him that if they did not stop their persecution of ecclesiastical authority in my person, I would indeed quit their tumble-down church and build another over which they would have no right, and into which they could never set foot as Marguillers.

Only the family is antagonistic to me in the Board. All the other Trustees kept silence, and I was approved. The Board adjourned without any deliberation. We are to have another meeting on April 3, and I believe it will be less stormy, for the chairman gave offense to all the Board.

Those of the Trustees who, following the chairman, pretended to undo as they pleased the stipulations agreed to with the Vicar General, were evidently in the wrong: for if it takes two to make an agreement, it must take two likewise to unmake it. In order fully to enlighten the Bishop as to what kind of Catholics were the men whom he was now in pitched battle with, M  gret, returning on certain statements of his preceding letter, added:

I know from unimpeachable sources that the impious assertions aired in our miserable newspaper were instigated and paid for by the family of which I am speaking; lately again it was that family, in collusion with a protestant in high position, that had the judgment of the Supreme Court inserted under the caption, *An Important Decision*. I cannot close this letter without informing Your Lordship that, as the members of that family gave all the possible publicity to this Decision of the Supreme Court the very week before our meeting, I deemed it my duty to deny last Sunday from the pulpit the broadsides hurled at the authority of the Church, by reading the paragraph of *Le Propagateur*.

Of the meeting called on April 3 we have no account; but it is certain that, even though a new storm did not break out, the skies remained overcast with ominous clouds. What incensed most the opposing Marguillers against Father M  gret was the stand taken by him

in regard to their encroachments upon Church discipline. Matters came to a climax with lightning-like rapidity. What precipitated the crisis cannot be made out clearly at this distance; neither do all agree as to what exactly happened. But a crisis there certainly was.

On dit—this is the version of some old inhabitants—that a man of the parish died having emphatically refused to quit Freemasonry. Being, therefore, under a sentence of excommunication, he could not, according to Church law, be given ecclesiastical burial. But the majority of the Trustees had decided otherwise. The pastor was inflexible in his refusal. Being threatened with bodily violence, should he persist in his opposition, he placed himself at the church door and dared the Margailliers to do their worst, telling them in unmistakable terms that they would have to pass over his body, ere they could accomplish their design. A scuffle ensued. In fact, *on dit* that he was stabbed in the left shoulder and clubbed with the butt of a pistol. Some old folks even aver that he had armed himself with a horse-pistol—a most unlikely thing.

That the tale has been improved by much telling, would not be astonishing. We happen to have Father Mégret's own fairly complete version of, beside several allusions to the incident: this version is quite at variance with that which we saw above. Had Father Mégret been stabbed, however so slightly, he could not speak of the affair as an "almost bloody drama"; no pistol in anybody's hand; even no obdurate Freemason's funeral.⁷⁹ The affair apparently was more simple, although not less exciting. As he was in the street, with many people in sight, without the least provocation an infuriated ruffian came to him vomiting foul and slanderous insults, and gave him what appears to be a sound drubbing. The fellow, adds Father Mégret, was related by marriage to the president of the Board of Trustees; the slander had been prompted by one of the Margailliers; and the chairman himself, who witnessed the scene with much glee, was the instigator of the deed, for which \$50,000 were paid.

This little drama created a very serious situation. Unfortunately Bishop Blanc was away at the time—he had gone to the Council of Baltimore—and could not be consulted. The Vicar General, Father Rousselon, was notified of the facts and of the course of action forthwith determined upon by the pastor. No sooner, however, did the

79. Some old inhabitants hold that the animosity of certain members of the Mouton family against Fr. Megret originated in Emile Mouton's insistence that all the members of the family should be buried gratis.—The real story of the pistol of Father Mégret, if we believe the report of a well informed survivor of these times, is quite different from the common *On dit*. One day, Césaire Mouton, brother of Emile and Edmond, aflame with indignation at the scandalous attitude of his brothers and their clique towards Fr. Mégret (and perhaps fearing some foul deed against him), brought to the priest two loaded pistols, telling him he should make use of them, should the occasion arise. "But, my dear friend," said the priest, "your brother is the very man I should have to use them on." "No matter," replied Césaire. Some few years later, Césaire died. As one day, William, his son, on coming of age, was at the courthouse to receive his inheritance, Fr. Mégret, too, went there, and handed him the two loaded pistols, as he had received them from Césaire. "Here, my boy, is something that belongs to you: Your father had given me these to defend myself; thank God! I never needed them." "What do you want me to do with them, Father?" asked the young man. "What you wish" was the reply. "Well, then, let us go and bury them at father's feet" said William. And so it was done before a few witnesses.

Bishop return to New Orleans, than Father M  gret, in a letter as long as the circumstances demanded, acquainted him with all the happenings at Vermillionville:

Vermillionville, July 5, 1843.

Right Reverend Dear Bishop:

Father Rousselon must have told you what happened to me personally and the resolutions which I had the honor of submitting to him. Now that Your Lordship is back home, I come to unfold before your eyes the role played by certain persons in this almost bloody drama.

The Marguilliers had always looked upon my being their treasurer with the greatest displeasure. They did everything to cause the failure of, and put obstacles to my every endeavor for the good of religion and of their church, to the extent of opposing themselves to the collections I had started, and casting ridicule upon all my actions.

You remember, Right Reverend Bishop, my discussion with the chairman. I replied to him arrogantly; and although I am far from congratulating myself for doing so, because this is opposed to the principles of evangelical meekness, yet as I know what they are, I would do it again, I think, in the same circumstances; for that kind of men cannot be persuaded by reason—they have none; nor by meekness—I made a sad experiment of it; still less by religion—they are Freemasons who hate religion. Firmness alone inspires them respect.

Well, they bore me a grudge, as was quite natural, since I had told them some unpalatable truths. In the midst of this quasi-struggle came the elections for the Board: the double-dealing of certain Marguilliers has assured their success, and the disreputable means employed by them have maintained the authority in their hands.

Now revenge should be taken from the pastor: he should be publicly humbled and thus forced to beg pardon. Hence his fustigation by the furious relative of the Moutons, who in this affair was but the instrument of the faction from which he received, it is rumored, a reward of \$50.00, and to which he gave much pleasure, for during the affray I saw with my own eyes the present chairman of the Board of Trustees, in the midst of a group at a distance, laughing to his heart's content over the scene.

In the impossibility in which I was to have prompt recourse to the ecclesiastical Superiors, what was to be done? I thought it necessary to go down to the very root of the evil and make them feel the consequences of their godless principles. Contempt of the priesthood had been their prime mover: I resolved to show them that the priesthood which they despised was in the country the sole element of social and commercial life. Accordingly I stopped saying Mass on Sundays at Lafayette, and went to my Missions. What I foresaw has happened: the Marguilliers have lost their popularity; the merchants are against them because, as nobody comes to town, there is no business; the good people are opposed to them because they are deprived of religious services.

I received a few days ago about 9 p. m., a number of my good Catholics, who proposed to me to build a church wherever I wanted, which would belong to me. They are engaged now in recruiting some thirty inhabitants who altogether would put up a sum of three to four thousand dollars. I encouraged them very much in their project, although I told them I deemed it proper not to take a hand in it openly. Should it be realized, then the new church, as you see, shall be the work of the inhabitants of the parish and not that of the pastor.

Now you ought to be informed, Dear Bishop, that the Trustees held a meeting on Thursday, June 29. I was present at their deliberations, but took no part in them. They undid all that their predecessors

had done by common agreement with Father Jamey. They contemptuously set at naught in my presence your authority, answering *they preferred to have no priest rather than to submit their authority as Marguilliers to your own*. I engaged them to write to you themselves, and lay before you the motives obliging them to follow a course different from their predecessors', and manifest to you their peaceful intentions. Their reply was a sneer directed to you; whereupon I gave them the set down which they deserved.

They asked me whether I would say Mass the following Sunday in their church. "No," said I; "and before I let you know my final determination, I shall wait until the Bishop is back from his trip."

To sum up, here is what I have in mind to do, if you approve of it. I had at first told Father Rousselon that I would propose to them to abandon the temporal administration of the parish. But their second meeting has taught me clearly that this step were useless, to say the least: for these men are Christians only in name, as they are human only in shape. It will be wiser to let the affair be settled by the parishioners themselves, and leave the Board of Trustees with all its pretensions to die in its isolation. If you permit, I shall render my accounts, have them approved, keep with me in sound notes what is due to me in order that I may have no longer any financial dealings with these men. Then I will stay at home, and wait for them there. As they will no longer get anything from my ministry, they will have to acknowledge their mistake if they do not want their treasury to remain empty.

Father Jamey told me that your intention was, on your return, to establish the basis of a regulation between the Marguilliers of the various parishes and the pastors. It is to be desired, My Lord, that your piety and wisdom may find out a means of reconciliation, whereby the two authorities may work hand in hand, and you and your pastors may be rid of the Trustees' tyranny, so that religion may be free in her temples. However, if all your parishes resemble Vermillionville, even in case this regulation be accepted by the Marguilliers, the pastor shall not be a whit more free in his church or able to do more good than in the past, unless he is constantly at daggers drawn with certain individuals whose good faith decreases according as their numbers increase. Your administration would not encounter so many difficulties, the priesthood would be more honored and religion less dependent, if all the churches were belonging to you. I understand perfectly that the pastor cannot be the sole administrator: changes which are indispensable, vacancies which occur, even absences make it impossible. But what could prevent you from appointing some good parishioners as Trustees, with the pastor as chairman? What prevents you from exacting a yearly account of their administration, from being regularly notified of the needs of your churches, and approving their expenditures on presentation of proper vouchers and budgets, as is done in France? Thus you have the high control over the temporal administration of all your churches; all the transactions are in your name and by your authority. Such a change cannot be worked in one day, but you will obtain it gradually.

As to me, before the end of the year I hope to have a church at Pont-Perry and one here, and to be able to turn them over to you, without your spending a cent. In my opinion this is the only means to insure the peace of the pastor of Vermillionville.

Be not afraid, Right Reverend Bishop, that I should engage myself beyond my means. For the present I have no debts, except to Father Jamey: and if I make him wait for his money, it is because he sold me much too dear. As for my servants, buying them is cheaper than paying wages to others; it is a real benefit to me. I have the largest and most beautiful house at Vermillionville, four years to pay it without

interest. Everything included, with its four lots, it will cost me \$380.00. It is on these lots that I intend to build the new church. I enter into these details because Father Jamey may have mentioned all this to you.

As to my newspaper, I am not at all anxious to have it, except that for the time being I deem it necessary for the good I may do in this place. When its usefulness is no longer evident to me, I will not say the same. In this regard Father Jamey does not share in my opinion, nor I in his—all men will always have their own peculiar ways. But you, Bishop, who unite with the Episcopal character the virtue of the first Apostles, are above all human petty preconceptions: this is why it is right that we should have recourse to your light and why I am awaiting your verdict regarding the course I should follow. Do tell me unhesitatingly what you think, for

I have the honor to be, with the most profound respect

Your Lordship's

Most humble, obedient and devoted servant,

A. D. MÉGRET.

Evidently the situation at Lafayette was extremely tense. Three weeks later, as no answer was coming from New Orleans, Father Mégret resolved to go himself to the Episcopal city, and started for St. Martinsville, where he expected to find a boat. There the advice of two of his brother-priests made him renounce his project; but to the plan of action which he had determined to follow they gave their unqualified approval. The only difficulty which might be in the way concerned the intentions of the original donors and the eventual giving up, in case the Trustees should refuse to let it go, of the cemetery so full of tender memories for the parishioners. This difficulty Mégret declared to be non-existent, as the change was proposed and desired by all the inhabitants "except the Moutons and Co." All this he rehearsed in a letter written to the Bishop before returning home.⁸⁰ Then, speaking of his relations with the Marguilliers, he added:

My being constantly on Missions abroad is an argument which confounds them still more. They are at their wit's end. The Governor⁸¹ paid me one of his first visits. I returned it two weeks ago. The Marguilliers come to see me and never stop asking me with all the amiability possible when I shall say Mass in their church. But I am not the man to let myself be ensnared by their honeyed words: I have known them too long. Did I go into that church today, tomorrow they would threaten me through their satellites to lead me, cudgel in hand, a merry chase down the pulpit—a threat publicly made under the church gallery by Edmond Mouton two months ago. I told them I would enter the church only when it belongs to me, as the representative of my Bishop. —The whole parish shall decide the issue. Already I have some lumber ready, and some which is getting ready every day for the new church. Its plan is made. If the parish renounces the privilege granted by the Legislature and makes a surrender pure and simple of whatever constitutes the church property into the hands of Your Lordship for the use of the Catholics, it is on this property that I shall build the church.⁸² otherwise I shall build it on my own property. Do not fear, Dear Bishop, I may go too fast. On the contrary I find myself guilty of being too slow. But slowness is desirable to leave the goodwill of the

80. St. Martinsville, August 2, 1843. *Ibid.*

81. Governor Alexander Mouton, son of John Mouton, Sr., the donor of the church property.

82. A new church was indeed badly needed.

parishioners, especially the Creoles, to cool down. This church will not cost me anything.

The Margailliers may possibly write to you to have another priest: that is what I was told, if I continue in my Missions abroad. Your Lordship is infinitely wiser than I, and know consequently what is to be done. But if I may be allowed to address a request to you, it is that you should show unshaken firmness in this circumstance, which shall decide the fate of religion in this parish.

. . . I shall speak another time of Pont-Perry and a few other things which are doing well. . . .

Father Mégrét's anticipations had hit the mark. No sooner was he back in Lafayette, than he had fresh news to communicate. This he did in a letter dated August 4:⁸³

On the 20th of July, by a secret deliberation of the Margailliers it was resolved that Edmond Mouton, chairman, *is authorized to write to the Bishop and ask him for another priest, and explain the reasons why the actual pastor, A. D. Mégrét, does not suit us.*

In the same meeting, resolved: that said *A. D. Mégrét shall render his accounts; should he refuse or neglect to comply with the request of said Committee, means appointed by law shall be resorted to to compel him.*⁸⁴

The petition here referred to was drawn up in a very insolent, peremptory tone. It even tried to intimidate the Bishop. Father Mégrét, of course, was not slow in putting before his Superior whatever might contribute to enlighten him on the character of the Trustees.

In order to enable you, Right Reverend Sir, to choose your arguments in my favor, permit me to tell you once more that the said chairman is the very man who was paying Guégnon⁸⁵ to write against religion, the priesthood, me and yourself; the very man who, with three others, contributed the \$50.00 to pay for the clubbing which I received; the very man who lately boasted he had offered \$50.00 to another fellow to lynch me. As you see, he is my best friend.

I did not tell you, I think, that the drubbing took place in the sight of many people, though they were at a distance; that he, Edmond Mouton, was laughing with great glee at the spectacle; that two weeks after my Missions were begun, Guégnon received some more money to put in his paper the article against me, where I was styled a tyrant, and the town described as congratulating itself for recovering peace and happiness since I was gone.

In this connection, I must add that, as the Margailliers demanded that I say Mass on Sundays, I told them that they were inconsistent: if they wished to have a priest, they should take his defence; if they realized that his presence is necessary in the town, they should reply in their own name to the unjust and unchristian outbursts of Guégnon against me.

It is, moreover, one of them, who is responsible for the inflammatory mouthings with which the scoundrel with the bludgeon opened upon me. These were pure calumny: the Margaillier in question apologized to me.

Regarding the accounts which, as treasurer, I must render tomorrow, I told them that they could not undo that which had been done by the common agreement of both authorities; that they should submit

83. *Ibid.*

84. Italics are Mégrét's, who underlines.

85. The newspaper man of whom Mégrét complained before.

to you the reasons why they did it; that I would render them accounts only when I had obtained your consent. This had been my first reply; and I should have clung to it, owing to their notorious bad faith and impiety. Finally, My Lord, if *you like* to know it, out of seven Marguilliers four are Freemasons and the other three no better.

Before God, I am not conscious that I have anything to reproach myself with in regard to *the administration of my parish*. Nay even my work has gone beyond my strength. I do not think either that I failed any against the rules of mere courtesy with anyone; and the charge they lay against me is about certain retorts of mine. I have kept a copy of them word for word and sent it to some of them: there is nothing in these retorts which is capable of offending a man of good faith. At any rate, whatever charges they may bring against me in their letter are fictitious, no matter what kind of proofs they may allege.

The project of snatching the pastor of Lafayette—and in his person, religion—out of the clutches of the Trustees has long been the object of mature consideration on my part before God; I believe it to be, with your good pleasure, the expression of his will. All my parishioners are generally good; hence they desire the success of this undertaking. Only a few miscreants may protest: but are we not sent to procure the salvation of the true children of God? and shall a handful of bad Catholics and of Protestants be powerful enough to stop me? I think not. My confidence in the power of God is unalloyed. The time is coming when that class of people shall be brought low.

I wish I could speak also to you about Pont-Perry. I have presently under way there a large house and a church; the latter shall be ready in a few weeks. The missions procure an advantage far superior to that of staying at home in your parish center; however, that kind of ministry cannot always last, owing to fatigues which it entails.

Adjoining my church of Pont-Perry, I have three to four hundred arpents of land in the best location, on the banks of the bayou, ten leagues from Vermillionville and fifteen from the limits of Lafayette, not far from the sea, in the midst of a population much larger than that which lives around Vermillionville. When the church is sufficiently finished and I have said Mass in it, and have set apart plenty of ground for the rectory and cemetery, etc., etc., I shall divide the rest into lots which I shall sell with the proviso that the buyers will have to pay annually an interest of ⁸⁶ to the church, according to the rules followed at St. Martinsville, which I have read and find excellently worded. Several people have already applied for lots.

Several times has this subject of the church at Pont-Perry been mentioned in the letters of Father Mégret to the Bishop: it was indeed a matter near to his heart. Shortly after his coming to Lafayette he had realized the extent of his charge and the numbers of Catholics who lived miles away from the center of the parish; and "he had compassion on them, because they were as sheep not having a shepherd." From that feeling to devising ways and means to relieve this spiritual distress, in a man of quick decision as he was, there was but one step; and soon a survey of the local conditions resulted in the choice of Pont-Perry as a desirable center. His voluntary exile from the church of Lafayette naturally whetted his interest in the new establishment; and through his letters we may follow the rapid birth and progress of that creation of his. In the course of time, the new settlement shifted to a more convenient location; but its name, Abbeville, or rather Abbé-

86. A blank; the sum is not indicated in the original.

ville, will forever, it may be hoped, remind the generations to come of the *Abbé* Mégret, its founder, who, with jealous solicitude watched over its cradle.

Things, however, did not go as fast at Pont-Perry as he had anticipated. On December 3,⁸⁷ he reported: "The church at Pont-Perry progresses slowly. I do not think it can be finished before the end of this month. The work was more considerable than I had figured out. . . . I have not failed to go to Pont-Perry once a month. The Catholics come there in great numbers; some Methodists also come to listen to me. At the time of this writing, *seven* American Methodist families are under instruction and are preparing to enter the Catholic Church and to receive Baptism. I was told that, when the church is finished, there will remain few Methodists."

The same letter which gives us these details contains on the parish of Lafayette some statistical information in answer to a questionnaire sent to all the pastors of the Diocese on November 22. From these we are able to judge the progress accomplished by Catholicity within twenty years, it being understood that the limits so far had remained unaltered since the erection of the parish.

1° The total population of my parish is about 15 to 16000 inhabitants; I reckon that Catholics predominate by more than half.

2° There are annually 260 to 280 baptisms of infants, and, besides, a few baptisms of adults.

3° I estimate the number of paschal communions to be 5 to 600.

4° There are two churches in the territory of the parish, one of which is in construction.

But we must revert presently to the Marguillers of Lafayette and their efforts to oust their unbending pastor. Their petition to the Bishop had no results. His answer, however, must have been conciliatory, for a truce ensued. Still as this truce was, so far as can be made out, on the terms dictated by Father Mégret, it is clear there was on the part of the representative of the Church no surrendering of principles. The pastor recovered the church, and was to receive the money coming to him. As a peace-offering, he abandoned the idea, which he had entertained for some time and submitted to the Bishop, of prosecuting the rascal who had assaulted him. Circumstances were perhaps instrumental in bringing about this temporary *rapprochement*. A malignant disease prevailed during the fall. Whole days, and even nights, the pastor for more than three months multiplied himself at the bedside of his parishioners; for many were stricken, and mortality ran high in the parish, especially among the children. It may be that the fear of the Lord was the beginning of wisdom.

It was, alas! but a truce. Three months of the new year had not elapsed before the Marguillers once more were on the warpath and—aggravating circumstance—against the Bishop himself. On March 21, 1844, they addressed—under what provocation we are unable to say—to the wardens of St. Louis cathedral in New Orleans a formal and

87. Mégret to Bishop Blanc. *Ibid.*

decided approval of the stand taken by them "to put a stop to the arrogance of the Louisiana clergy." In order that the unjust and insulting nature of this odious letter of the Trustees of Vermillionville may be fully appreciated, a few words of explanation may not be amiss.

The fight of the Trustees of the St. Louis cathedral against the Bishop was of long standing. It had been the great thorn of the Episcopate of Bishop Du Bourg; and Bishop Rosati himself during the time of his administratorship had suffered from it.⁸⁸ If there was a respite during Bishop De Neckere's short administration, it was due perhaps more to the epidemics which then prevailed than to a change of heart in the wardens. Indeed no sooner did Bishop Blanc take the reins of the Episcopal government than he was attacked with renewed vigor and unrelenting fury.⁸⁹ The Marguillers brought the matter before the State Legislature and, on the 11th of March 1837, obtained permission from that servile body to mortgage the cathedral for \$200,000.00. Next they claimed the right of patronage⁹⁰ formerly enjoyed by the King of Spain, and brought an action against the Bishop before the Parish court of the city. Judge Maurian decided against them. The Supreme court, appealed to, confirmed the decision of the Parish court; and furthermore a rehearing, claimed by the Trustees, was refused. Every means that diabolical hatred could suggest to annoy and wear out the Bishop was resorted to: recognition was refused in insulting terms to three pastors in succession and to the chaplain of the hospital; an attempt was made to exclude the clergy from part of the parochial residence; finally a discriminatory ordinance was obtained from the municipality, punishing by a fine any Catholic priest who performed the burial service anywhere else but in a mortuary chapel over which the Marguillers claimed control. Judge Préval, before whom came the case of Father Permoli, who had contravened this ordinance, declared it illegal; the City court, and finally the Supreme Court of the United States were of the same opinion. In 1843, the president of the Board of Trustees, who was also Grand Master of the Foyer Lodge of Freemasons, authorized the Lodge to erect a monument in the Catholic cemetery, himself laying the cornerstone. "So confident in their strength were the Trustees that they applied to the Legislature for an Act confirming all their pretended powers. The Act actually passed the Senate, but was rejected in the Lower House. Their appeal to the higher court was also rejected, but while depriving the cathedral of clergy, they were thus squandering the money of the Church in what the judiciary declared to be unfounded litigation."⁹¹

It was in reference to this appeal of the cathedral Trustees to the

88. See St. Louis Catholic Historical Review, Vol. I, No. 4—5, July-October 1919, pp. 222 and 229.

89. See J. G. Shea, *History of the Catholic Church in the United States*, Vol. III, pp. 676 foll., and Vol. IV, pp. 267 foll.

90. The right to appoint a parish priest, sometimes granted by the church to some temporal rulers, in recognition of services rendered.

91. J. G. Shea: *Op. cit.*, Vol. IV, p. 266.

Legislature that the Marguillers of Vermillionville sent their letter of hearty approval. This document is worth citing here in its original text: the matter reveals the impudent and sycophantic spirit which dictated it; and the form, the high degree of education of its authors.

Aujourd'hui le 21 du mois de Mars de l'année de Notre-Seigneur 1844, à une assemblée des Marguillers de l'église St. Jean de Lafayette, membres présents à la susdite assemblée, Edmond Mouton, Président, François Braux, Don Louis Bernard, Rosemond Dugas=ils ont résolu que nous approuvons le Mémoire de Mrs. les Marguillers de l'église St. Louis de la Nlle Orléans. à l'Assemblée générale de l'Etat de la Louisiane. Que ce faisant, nous ne doutons nullement que ce ne soit le désir des catholiques de cette paroisse de voir mettre un frein au clergé de la Louisiane, qui depuis quelques mois a cherché à mettre le désordre parmi eux. Et ce serait avec joie que nous verrions la tranquillité rétablie par une loi qui forcerait le clergé à se prêter à nos institutions.

Il est de plus résolu qu'une copie de cette résolution soit transmise aux Marguillers de l'église St. Louis de la Nlle Orléans par le président Edmond Mouton, afin qu'ils en fassent usage, s'ils le croient nécessaire.

Fait et passé le même jour et année dessus.

E. MOUTON, *Pres.*

DÉSIRÉ JUDICE, *Secrétaire.*⁹²

At the close of the year 1844, the Trustees of the St. Louis cathedral, defeated in the courts of law and condemned by Catholic opinion throughout the country, yielded completely. The Marguillers of Vermillionville cut a sorry figure after that defeat. At the next elections the parishioners of St. John's church chose an entirely new set of Trustees. Not one of them was re-elected. But they were the kind of people that "don't know when they are licked," and still hoped to force Father Mégret to accept them for another year. They, accordingly, called an election. Nobody appeared. Whereupon, impervious to the realization of the fact that they were consigned to the limbo of Trusteeship, they decided to try the polls another time. Here Father Mégret stole a march on them. He sent around to all the true Catholics to assemble the following day at the church. They all responded; the election took place and the old Board of Trustees was utterly routed. Thus did the Catholics of Lafayette repudiate and avenge the action of their purblind and overweening Marguillers.

Even during the stormy period thus finishing, the records show from time to time a rift in the clouds. So it is a pleasant surprise for him who scans the parish registers to meet, on November 21, 1844, an

⁹². This day, the twenty-first of the month of March of the year of our Lord 1844, at a meeting of the Trustees of the church of St. John, Lafayette, being present at said meeting: Edmond Mouton, chairman, François Braux, Don Louis Bernard, Rosemond Dugas; they resolved that we approve the Memorandum of the Trustees of the church of St. Louis in New Orleans addressed to the General Assembly of the State of Louisiana. That, by so doing, we have not the least doubt but that it is the desire of the Catholics of this parish to see the clergy of Louisiana restrained, as for some months back it endeavored to put disorder among them. Joyfully shall we see tranquillity re-established by means of a law compelling the clergy to comply with our institutions. Resolved, moreover, that a copy of this resolution shall be transmitted to the Trustees of the church of St. Louis at New Orleans by the chairman, Edmond Mouton, in order that they may make use of it, if they deem it necessary.

Done and passed the day and year above. (Signatures).

entry, the baptism of a colored child, written and signed by the Rev. Stephen Theodore Badin. We know already something of this true pioneer of the faith, the first priest ever ordained in America, and the companion of our old friend Father Barrière on his journey from Baltimore and in the missions of Kentucky. At the time of his visit to Lafayette, Father Badin was an old man, seventy-six years of age.⁹³ We have from the pen of Ben. J. Webb, who knew him well, a description of the venerable *proto-sacerdos*—as he styled himself in the Register—antedating this visit only by three years, and probably true in the main at the time of his journey to Louisiana:⁹⁴

To those who had known him in his prime, he looked but the shadow of his former self. His once lithe and upright form was now bent with age, and his body appeared to have outgrown his extremities. His gait was shambling and uncertain. The muscles of his face had lost their natural rigidity, and the flesh around his jaws hung in flaccid masses. His nose was sharp and pinched, and beyond a moderately thick and snow-white fringe around the base of the skull, his hair had all disappeared. He was suffering, too, from a partial paralysis of the right forearm and hand, and he generally appeared with his left arm and hand caressingly thrown around the diseased member. But a single one of his features was unchanged. His eyes had lost none of their brilliancy. Ordinarily cast downward, and shut in by the inclosing lids till scarcely seen by the observer, it needed but a signal from the brain power to cause them to expand and to speak, as was their wont, of what was passing in his mind. At times, and especially when conversing with persons of known intellectual capacity, and upon favorite topics, he betrayed little weakening of the intellect. He had always been given to jesting with his friends, and there was now no indication that he had conquered the propensity.

What brought this aged and somewhat impotent man to these quarters? it may be asked. On the 25th of May, 1843, he had celebrated the golden jubilee of his ordination at Lexington, where, it will be remembered, in November 1793, he offered up the Holy Sacrifice for the first time in Kentucky. The rest he had so well earned he then spent in visits through Indiana, Ohio, Michigan, Illinois and Louisiana, his most lengthened sojourns being at places where the vernacular of the inhabitants was French. In this respect at least, he had become a child again, that the liquids of his mother tongue formed to him a lullaby. Coming to Louisiana, could he, whose mind was so full of a long past, forbear seeing the scenes for which Barrière had abandoned him? He stayed several days with Father Mégret; and we may be sure that these were red-letter days for the pastor of Vermillionville.

On July 27 of the following year, 1845, another guest, but by no means a stranger to Lafayette, was at the home of Father Mégret—Bishop Blanc, who had come to make once more the canonical visitation of the parish. The record of this pastoral visit, however, was made only four weeks later, August 22, because, as the prelate remarks, "the Register of Baptisms could not be presented to me on

93. Born at Orleans, France, July 17, 1768; died April 19, 1863, in Archbishop Purcell's house, Cincinnati, where he had retired. He is buried at Notre Dame, Indiana.

94. Ben. J. Webb. *The Centenary of Catholicity in Kentucky*, p. 462.

the former date." The Bishop naturally deplored the fact that the manifold occupations of the pastor did not leave him sufficient time to keep his Registers in order; he specially regrets the neglect of which the record of Burials was the object. He recommends better order in the sacristy; insists upon the installation of sideboards or chests of drawers wherein to keep the sacred vestments; also wants a lock placed on the outside door of the sacristy, and a padlock on the inside door leading into the sanctuary. The Marguillers are requested to repair the altar, or, what would be still better, to have a new one made. Finally the Bishop expresses the hope that the Marguillers, who lately have done so much for the rectory, will now deem it fit to take the necessary steps to erect a new church which is badly needed.

We heard Father Mégret lament, soon after his coming to Lafayette, the lack of educational facilities for the middle class, who could not afford to send their boys and girls to Grand Coteau. His laments were never sterile: for every defect he had at once a remedy. The word "impossible" had no place in his vocabulary; difficulties there might be, but none could withstand his energy and perseverance. In this instance as in every other, he never gave himself rest until he had what he wanted. The desired teaching community he found in the Sisters of Mount Carmel. He was not long to realize the unwisdom of his original plan of an Academy at the Côte Gelée; accordingly he bought for the "old man" McBride's house, where the Brothers' school now is. There, on September 8, the Academy of Mount Carmel of Lafayette opened its halls to eight young ladies; a week later fourteen were present. "Before the end of the month," wrote Father Mégret on September 17, "they will be twenty. As a matter of fact, the applications received will fill all the accommodations. But the pupils are slow in coming, because most of the families, whilst expecting the Nuns, were still afraid they might not come, and had provided for their children some other way. The house will be filled before many months, and I believe they will have about an even number of boarders and day-scholars." "Old man" McBride's house was intended as only a temporary—and it was a most uncomfortable—shelter for the academy. Some time later Father Mégret bought the old Masonic lodge, and the adjacent lots, and thither was the convent moved on the spot which it still occupies.

September 8 of this year 1921, marked the seventy-fifth anniversary—the Diamond Jubilee—of this institution. Such a span of life, as well as the part which the Academy has played in the progress of Lafayette, would deserve a separate sketch. For the present suffice it to notice that the memory of Father Mégret is still alive in this foundation of his, and his picture, as is but meet and just, occupies a place of honor in one of the halls of the Convent.

The letter announcing the opening of the Academy contained another welcome intelligence: the parish had decided to turn over to the Bishop the ownership of the church property. We must let the pastor tell in his own way the news to the prelate. This was the happy cul-

mination of his relentless efforts: hence there is no mistaking the undertone of genuine pleasure which pervades the whole letter.

I am sending you herewith copy of the Deed which conveys to you the title to the property of our congregation.

"The Catholic inhabitants who form the congregation of the church of St. John the Evangelist, in the parish of Lafayette, feeling the need of a new church and realizing after an experience of twenty years that the revenues of the church are unequal to provide for the upkeep of the property, do renounce, by the present Deed, all civil and political privileges granted them by the Legislature of this state in the Act incorporating the aforesaid church.

"The undersigned inhabitants, by this same Deed, transfer the rights and privileges of ownership which they have over the church of St. John the Evangelist and its dependencies, to the Bishop of the Diocese canonically instituted, at present the Right Rev. Anthony Blanc, and his successors, to the end that he may have the full use of said property, administer it by himself, or have it administered, and dispose of it freely for the greater advantage of the Catholic congregation, the title to the same property being vested in him by these presents.

"May not the Right Rev. Gentleman either sell or alienate any part of said property; he pledges himself to defray the expenses necessary for its upkeep and to have, within the space of the first five years from the date hereinafter affixed, a new church, beautiful and spacious, built, without demanding any contribution from the Catholics of this parish. He likewise pledges himself to have the church of Lafayette regularly attended by a priest, who shall celebrate Mass there every Sunday and feast day, and shall be always at the service of the parish, unless extraordinary circumstances interfere; it being understood that this ecclesiastic shall be treated by the inhabitants with the respect and deference due to the character wherewith he is invested.

"The pastor, having no other revenue than his *casuel*, shall continue to receive it as determined by the regulations herein indicated, which have been agreed to by the Marguilliers and approved by the Bishop:

Casuel of the Pastor:

Funerals of free people over 12 years of age:

1st class	\$50.00.
2nd class	\$30.00.
3rd class	\$20.00.
4th class	\$10.00.

Under twelve years of age:

1st class	\$25.00.
2nd class	\$15.00.
3rd class	\$10.00.
4th class	\$ 5.00.

Nota bene. Procession (only for 1st class) \$10.00.

Funerals of slaves over 12 years of age: \$6.00.

Funerals of slaves under 12 years of age: \$3.00.

Services for the dead⁹⁵ with High Mass: same rates.

Casuel of the Cemetery.

Cemetery right for all free persons not having recourse to the ministry of the Catholic priest:

over 12 years of age.....	\$ 6.00.
under 12 years of age.....	\$ 3.00.

⁹⁵. Month-mind; Anniversary

Tombs:

Large (ordinary) size.....	\$30.00.
Medium size	\$20.00.
Small size	\$10.00.

Every extra concession: .50 cts. per cubic foot.

"We wish that the minute of the present Act, which we have attentively read or heard read, and do declare to be the expression of our will, to be registered and filed among the minutes in the office of

"Done at Vermillionville, on this 16th of September 1846."

(Follow the signatures of the Margaillers, beginning with the chairman, those of the principal inhabitants; and now those of all the inhabitants are being gotten).

Behold, My Lord, how Almighty God arranged matters. I hope that this contract will be satisfactory to you. I consider it as the triumph of right and the *solid foundation* of religion in Lafayette. Do not worry about the condition inserted in regard to the new church: Divine Providence shall not fail us.

There is every reason to believe that the Bishop was satisfied indeed. This happy solution created a precedent which, in the course of time, other parishes sooner or later would imitate. The adaptation to the new order of things at Lafayette, however, did not go without some jolt; and before long, perhaps even before the Bishop's approval was received, the pastor and the Margaillers had a last bout. For some reason or other these gentlemen had closed the church. Father Mégret emigrated to the new Convent and improvised there a chapel in which he rented twelve pews to the families that remained faithful to him. The diagram of the pews and list of pewholders is still extant in one of the registers. The Margaillers retaliated by refunding four months' pew-rent, thus trying to deprive the pastor of revenues. This fight ended, as all such misunderstandings, in the final surrender of the Margaillers to the will of the pastor; and after a few months the church-doors were opened once more. The happy parishioners took again possession of their church with solemn ceremonies of thanksgiving.

But it seems that the dove of peace could never roost very long under the roof of Father Mégret. Close upon the heels of the civil war just happily ended, followed foreign hostilities. The *casus belli* arose from the vexed question of the parish limits, the Jesuits of Grand Coteau being this time Father Mégret's opponents. This was a long contest. It started in 1848 in a tilt between the pastor of Lafayette and Father Sebastian Santois, S.J., and though apparently the first round ended in Father Mégret's favor, it was by no means final; but the pastor of Lafayette was not to see the end of it, which came only in 1857 by an authoritative decision of Archbishop Blanc. Much ink was spilled on both sides during these nine years. Father Mégret, as we already know, wrote at length; so did Father Abbadie, S.J. Mégret's effusions adorn the pages 18 to 60 of Register XVI. On the other side the *History or the Parish of Grand Coteau* kept by the Jesuits gives in precise terms and beautiful diction a complete account of the misunderstanding. After Father Mégret's death, the contro-

versy was kept up by his successor, who went like a lion into the fray and became the target of some very spicy compliments in the Parish *History* of Grand Coteau. Amusing as all this literature is at this time and distance from the conflict, we must forbear going into a detailed account of this canonical joust. Suffice it to mention here the results.

Until the "Jesuit war" broke out, the northern limit of the parish of Lafayette was understood to be, according to the decree of Bishop Du Bourg confirmed on November 2, 1837, by Bishop Blanc, "a straight line drawn from the confluence of the Bayou Pont-Brulé with the Bayou Vermillion, stretching as far as the end of the island of Carencro; thence to the headwaters of the Bayou Queue-de-Tortue, and this Bayou down to the Mermentau." In 1850, after the "first round" of the fight, Father Mégret obtained from Father Rousselon, the Vicar General, that the parish limit should follow the course of the Bayou Carencro. Finally, in 1857, Archbishop Blanc, to put an end to the difference between Father Abbadie and Father Foltier, adopted new limits, about half-way between those decreed by Bishop Du Bourg and those determined by Father Rousselon. The new boundary line was marked to the west by a *coulée* (gully) originating in a marsh near the farm of Lesin (Jean) Préjean and running westward; to the east by another *coulée* running about the same latitude, but in the opposite direction; and between the two, a straight line joining the head of the western *coulée* with the point where the old road of Grand Coteau to Lafayette (manche Jean L. Broussard) crosses the eastern *coulée*.⁹⁶ This settlement held good until the erection, in 1868, of the parish of Carencro, formed out of portions of Grand Coteau and Lafayette.

Two more pastoral visits occurred during the past years of Father Mégret's administration. The first of these took place on the 25th of September 1848: no comments on parish affairs were made on that occasion. Five years later, on August 22, 1853, Archbishop Blanc was once more in Lafayette. After the confirmation ceremonies, Father Mégret begged the Archbishop to relieve him of his charge. For several years indeed it had been his intention to relinquish the parish. The prelate acceded to his request, and, on August 29, just one week after this request was made, the bonds which had united for more than eleven years Father Mégret to the parish of St. John the Evangelist were severed. No successor, however, having been appointed, he remained for a time, until Father de Chaignon, S.J., of Grand Coteau, took charge of the abandoned parish. Father Mégret then went to Abbeville, his recent foundation so dear to his heart.

Shortly after the Archbishop's visit a fearful epidemic broke out throughout the country: some thought it was the dreaded pest, although all the symptoms were those of yellow fever. The disease raged with such a fury that out of one hundred inhabitants, seventy-

⁹⁶ Note of Father Abbadie, S. J., May 15, 1869. Archives of the Diocese of Lafayette.

three were carried off. Father Mégret was the last victim. He died on the 5th of December 1853.

He was still at Lafayette when the scourge made its appearance; and later on some acrimonious people who could not bear to have him rest quietly in his grave, maligned his memory by the accusation that he had run away from the scene of desolation. At first blush a charge of this nature laid at the door of a man of well-known intrepidity and devotedness like Father Mégret, is ludicrous. It is, moreover, absolutely unfounded, and, therefore, slanderous. Father Chaignon writes in the Register of Funerals that he copied there twenty-three entries left by Father Mégret on loose slips of paper. These burials occurred between September 1 and 24—an average of one a day; he must not have run away very far to be able to officiate so frequently. In fact, after the breaking out of the epidemic, he divided his attention between Vermillionville and Abbeville, and the Register of the latter place might perhaps complete the testimony of that of Lafayette as to his activity during this time. There can be no doubt but that he was deeply affected by the frightful spectacle which in both places met his eyes. He actually did leave the two villages and resided at the plantation of Saint-Julien, on the banks of the Bayou; but every appeal to his ministry was always faithfully and promptly answered. Says Alexander Barde, the historian of the *Comités de Vigilance*,⁹⁷ who knew him well:

... Whosoever can get away, flees to the adjoining country . . . Death hovers over the village . . . Nobody remains except those who cannot quit their homes or business . . . A few white people and some colored folks remain . . ., the Abbé Mégret, their pastor, at their head. For Father Mégret, the soldier of God . . ., is in the post assigned in the battle . . . The epidemic carries off everybody, without any distinction of age, race or nationality. It kills the whites, the mulattoes, the negroes, all born in this country . . . We said that the dead were counted first by one or two; . . . soon they were counted by six, eight, twelve. . . . During the first period of this epidemic, which many call the yellow fever, whilst others term it the pest, the Abbé Mégret had remained at his post. The Abbé Mégret was formerly editor of the *Avenir*. He had submitted to the decree of the Pope condemning our Lamennais. He possessed a noble heart and was endowed with great intelligence . . . Eh bien! at the end of this epidemic, fear seized him. He took refuge with Mr. Paul de Saint-Julien, where he said Mass under the magnificent umbrella trees . . . The Abbé Mégret went to stay with Dr. V. Gauthier. There his mulatto dies: he buries him in the yard of the plantation, where he had found an asylum. Then he departs, his heart broken, to the village which he had abandoned in the body, but to which he had hurried every time he was requested to bring the sacraments to the dying . . . The pastor dies, the last one, during that epidemic at Vermillionville . . . We were just taking dinner with Father Mégret, when he was notified that, a few yards away, there was a Christian in the agony of death: it was Girard. The Abbé hastened to the side of the dying man to bring him the last consolations. A few days afterwards he had gone to join those of his flock whom the plague has carried off . . .

⁹⁷ Histoire des Comités de Vigilance aux Attakapas. 12mo. 428 p. Saint-Jean-Baptiste, La., 1861.

This surely does not sound as though Father Mégret had deserted the post of duty, although he had taken refuge in the country where most of his parishioners, or rather, his former parishioners, then dwelt. Many a hero has gone into battle, his heart beating a lively tattoo; still he stuck to the assigned post, although death dealt his blows on every side. So did Father Mégret. It was natural that, with the great number of enemies made during his stay at Lafayette, a slur should be cast upon his memory. His heroic death, however, due to his unhesitating response to the summons of the dying Girard, ought to be sufficient to clear his name from the most despicable of all reproaches, the stain of cowardice.

No funeral oration, in those times of utter desolation, was pronounced over his remains. None, so near the troublous times through which he had lived, and when the passions aroused by them had not yet subsided, could have done him impartial justice: distance is necessary to judge the true proportions of things, and the results of man's endeavors as well. We have followed Father Mégret in the different epochs of his administration of St. John's church. Those who knew him personally—alas! the fingers of one hand are more than sufficient to count their numbers now—speak very highly of his character. His intentions were always upright; and if his strong personality came often to the fore, it was because of the vigor of his convictions, as in his wordy encounters with the Jesuits of Grand Coteau; it was also and particularly because his mind could not harbor the idea of a compromise upon questions where the independence of the Church or the dignity of his calling was at stake. He would never bend before any kind of injustice; and for underhand work he professed a supreme loathing. That a few laymen far beneath him in intellectual attainments should lord it over him, he could not brook the idea. Was that pride? If it was pride, that pride was not unlike that which prompted to our Lord his scathing denunciation of the Pharisees, self-appointed blind guides of the blind. If a man's friends, because of their intimate knowledge of him, are his best judges, well may we trust in the appreciation of Alexander Barde; no more fitting conclusion can be given to this sketch of Father Mégret's career:

In 1842, a vessel from Bordeaux, the *Talma*, carried to America the author of these lines and a priest who was to leave imperishable memories in the parish of Lafayette. This priest's name was Mégret. A pupil and admirer of Lamennais, whom he had served as private in the redaction of the *Avenir* . . ., the Abbé Mégret had brought along with him to the United States, an activity that devoured everything. The nineteenth century is a century of action; the spirit of the nineteenth century was incarnate in him. He was sent to the parish of Lafayette, an immense parish, the extensiveness of which would have frightened another priest accustomed to the *dolce far niente* and the happy moments of mental recreation, found within the quiet walls of the presbytery. He found himself too narrowed down. There are souls that demand the whole world for the theatre of their activity; there are others that find a hamlet too large.

Baptizing the new-born, or bringing the sacraments which make death easier, this priest followed the Bayou Vermillion in all its sinuosi-

ties. One day he planted his staff near some miserable huts and said: "Here I am going to build a village." This same day Abbeville was born. To tell you of all the combats this priest had to sustain, would be impossible . . . An American hamlet disputed the title of parish-seat, twice or three times, to the village created by him. The Abbé fought in the courts and before the Legislature—this institution of the people, always willing to commit an injustice . . .; he did battle so valiantly that in the end he triumphed, and thus prevented the lawgivers from committing an enormous abuse of power by granting the courthouse to the neighboring hamlet. Decidedly the Abbé Mégret had wrought a miracle, a true miracle . . . And Abbeville developed . . .

* * *

After Father Mégret's death the parish remained without a resident pastor for nearly three years. The priests of Grand Coteau and St. Martinsville attended alternately to the ministry of the widowed parish. Finally on May 14, 1854, the Rev. Anthony de Chaignon, S.J., took charge of the place as resident pastor *ad interim*. He remained until September 1856. During his administration he tried everything to bring order into the chaotic state of the Registers. He collected all the scraps of paper upon which his predecessor had scribbled the entries. But in spite of his good will he did not succeed, and many pages had to be left blank.

The Rev. S. J. Foltier took in 1856 the place vacated by Father De Chaignon, and remained in Lafayette until March 30, 1864. Reference has been made above to his unsuccessful attempt to renew the controversy about the parish limits. If he had inherited some of Mégret's combativeness, he was far from measuring up to his intellectual stature: hence they had over at Grand Coteau now and then a bit of fun at his expense. Like Father De Chaignon and with about the same success he, too, tried his hand at straightening the parish books. It was, it seems, a herculean task. To satisfy his conscience, when he had done all he could, he deemed it proper to set forth in a lengthy and verbose declaration in five paragraphs which may be read in Register XIV, the reasons why the Parish Records are in such a wretched state. Apparently he was—and rightly—far from satisfied with the results of his labors; hence he winds up with the remark that "the deficiencies (in the Registers) might eventually be supplied by consulting some *brouillons*," i. e., notes hastily jotted down on pieces of paper, "which he found scattered all over the premises." A doubtful comfort, especially to us now, as these *brouillons* have long since gone the way of many old papers: to the waste-basket and the kitchen stove.

After a few months' vacancy, filled once more by Father De Chaignon, S.J., a new pastor—the eighth—was given to Lafayette in the person of Rev. G. Rouxel.⁹⁸ Among the old pastors within the

⁹⁸. Later on Auxiliary Bishop; at the time of his appointment to Lafayette, Father Rouxel was assistant to Father Raymond at Opelousas.

recollection of a number of inhabitants, Father Rouxel occupies a place apart: his charming personality, not less than his sterling priestly qualities soon endeared him to his flock and made his recall, in January 1872, to be looked upon as a public calamity for Lafayette. His occasional visits thereafter were always a feast, and his promotion to the Episcopal dignity in 1899 was held as the natural and well-deserved recognition of his unfailing pastoral devotedness.

He had been three years at Lafayette when the country was visited again by the yellow scourge, and he himself was attacked by the disease. Father Abbadie hastened to his rescue. Seventy burials are entered in the Records for the months of September and October of that year 1867. How many were hastily laid away without the rites of the Church will never be known. Father Rouxel recovered; but the young pastor of Royville took sick and was brought to the rectory of St. John's. Shortly afterwards he succumbed. The following entry was made in the Register of Funerals:

In the year 1867, and on the 20th day of October, Feast of the Purity of the Most Blessed Virgin Mary, I gave ecclesiastical burial to JOSEPH VIAU, priest, pastor of Royville. He was born in France, in the Department of Maine-et-Loire, Anjou, and died today at noon at the residence of Father Rouxel, rector of Lafayette. He was about twenty-seven years of age.

J. F. ABBADIE, S.J.

In January 1872, Father Rouxel was succeeded by the Rev. H. Gonnellaz, also a former assistant of Father Raymond at Opelousas.⁹⁹ After nine years, in April 1881, he was replaced by the Rev. E. Forge, who stayed in Lafayette to the time of his death, October 30, 1905.

When Father Forge took charge of the parish, he gave his special attention to the education of the boys who were too old to be taught by the Sisters. To this end he built St. John's College, at the northeast corner of the church grounds. This institution was to be the continuation of the Sisters' Boys' School. Somehow or other it did not succeed: a sufficient number of boys could not be found to attend; even the expedient of closing the Boys' school at Mount Carmel, in order to save the College, created great difficulties and, after a trial, had to be abandoned; and in the end St. John's College went to increase the ever growing number of small Colleges which have failed. After its close, the building was removed to west of the presbytery and became the dining-room for state occasions.

Meanwhile the church was receiving its share of the pastor's attention. A new roof, of galvanized iron; the addition of a sacristy; the installation of the beautiful high altar which to this day looms up in the sanctuary of the cathedral, and was so conspicuous a feature of the old frame church; the introduction of two stained-glass windows, and the replacing of the old fashioned kerosene lamps by electric light, were as many steps marking the progress towards a new order of things. The size itself of the building, sufficient thirty years be-

99. He had been there from January 9, 1861 to February 21, 1862.

fore, when it was erected, was now no longer commensurate with the increase of the congregation. First the church was lengthened; then a wing was added to the south; then, again, shortly before Father Forge's death, another to the north, giving the whole structure the cruciform plan so fitting in a church. The presbytery, too, underwent a much needed transformation, and indeed was so remodelled that it might almost be regarded as a new building.

Father Forge was a great lover of flowers. The plot of ground between the church and the rectory was converted into a regular bower of roses: thirteen hundred different varieties of roses are said to have been cultivated by him, and he knew the name of every one. People came from afar to behold that beautiful sight. For blocks around the church the sweet fragrance of the roses pervaded the air and perfumed the whole neighborhood. No stranger visiting Lafayette could say to have seen the place, who had neglected to have a view of the fair gardens of St. John's rectory. Although the flower-loving priest spent sums of money on his fragrant pets, still he found means to receive his brother-priests and entertain them with most open-handed hospitality. It was rare to see the well-provided board without some clerical guests around: they all knew how much he enjoyed their company. During the fall of 1905, when the yellow fever regulations prevented travelling, Father Forge's last letter to one of his brother-priests deploras the useless quarantine restrictions which "have emptied my board. I feel it very much. No priest has visited me for months. The house looks empty, and I need the company of my clerical brethren just now. Shall I ever see them again?" To his great consolation the quarantine was lifted just in time to permit his numerous friends to bid him Godspeed on that journey whence no mortal ever returns.

When his health began to decline, he was very fortunate in the appointment of an Assistant in the person of the Rev. J. R. Bollard, now pastor of Abbeville. This young, energetic priest proved to be to his now weakened rector a friend indeed. For a number of years he was practically alone in a parish which demanded the services of three hard working priests.¹⁰⁰

Thirteen months elapsed after Father Forge's demise before a new pastor was appointed. This time there was no need of having to look for a pastor *pro tem* at Grand Coteau: the Rev. A. Charles, the last assistant of the deceased—now rector of Leonville—took charge of things until the Diocesan authority should fill the vacancy.¹⁰¹ Finally the burden fell on the shoulders of the Very Rev. William J. Teurlings, the present incumbent. He was—and is still—young in years, but a conscientious, hard working man, whose natural maturity had still been hastened by his experiences in the hard mission of Cameron and during his sojourn at Washington, La.

¹⁰⁰. Scott had not yet been dismembered from Lafayette.

¹⁰¹. It will be remembered that Archbishop P. L. Chapelle died the same fall as Father Forge, and that Archbishop J. Blenk was appointed only in April 1906. This was one of the causes which delayed the filling of the post left vacant by the demise of its pastor.

On entering upon this last page of the story of the parish of Lafayette, the writer is well aware of the special difficulty and delicate nature of his task. Let simply the unadorned facts, without admixture of any comments, tell their own tale: thus shall history be satisfied, and heeded the warning of Holy Writ: "Praise not any man before death."

Many things claimed the attention of the new pastor. The church, despite Father Forge's improvements, was now inadequate and becoming rickety and unsafe: but a new one, worthy of the parish could be erected only after much consideration and study, and anyway was for the time being out of the question. At the outset, therefore, the pastor confined his efforts to the rectory and the church grounds. The cemetery received his special attention. Ere he had been many months in the parish, more than \$1,000.00 were spent for putting down cement walks, clearing the graves and grounds from obnoxious weeds and removing the unsightly bushes which grew luxuriantly over the graveyard. The tumble-down tombs were replaced by new ones; the alleys laid out anew; the grass kept short: in a word, the whole place, now clean and nice, assumed quite a new aspect. The deeds to the different lots were overhauled and the titles legalized or returned to the church, as the case might be. The parishioners were not slow to appreciate their pastor's thorough work; and now pious promenaders may be seen all day long in the city of the dead visiting the last resting place of their dear departed ones. In the spring the cemetery affords a beautiful sight: thousands of snowy lilies are blooming in the different lots and around well-kept mausoleums, and perfuming the air with their balmy fragrance.

Father Teurlings' endeavors to settle the rights of individuals and the parish gave rise to an interesting controversy. Some of the parishioners claimed that the original donation of the church property was made to the parishioners individually, and not to the church or parish; that, consequently, the graveyard was beyond the control of the pastor, no legal titles being required to hold property therein, etc. To set their minds at rest, the original Deed, cited above in the early pages of this sketch, was brought out of the Archives and given publicity. In the light of this document and of the subsequent conveyance of the title to the Ordinary, there can be no doubt but that the pastor of St. John's parish, as the Bishop's representative, is in unimpeachable control of the property, the cemetery included.

Although the beginning of a number of improvements was made in the *Campo Santo* of the parish, the living, too, have come in for their share. The catechism classes were reorganized and placed upon a systematic footing. The different confraternities already in existence were given a new impetus and new societies established. During the month of May 1908, the children of Mary celebrated their golden jubilee, it being then fifty years since the society was founded by Father Foltier in 1858; under Father Rouxel's administration the confraternity had been very flourishing and played quite an important

part in the affairs of the parish. Other societies were either reorganized or introduced by Father Teurlings; the society of the Happy Death in two divisions, the one for the whites and the other for the colored; a society of Children of Mary for colored girls founded in 1904 by Father Forge; the St. Joseph society for colored Catholics, established in 1883; it had collapsed in 1898 and was resuscitated in 1907; the Altar Society, 1907; the Ushers of St. John's, 1907; the Apostleship of Prayer, 1907; St. Cecilia, 1908; the society of the Guardian Angel, colored, 1905; the society of St. Agnes for white children, 1908; the Propagation of the Faith, 1908; the Altar Boys' society, reorganized in 1908. At the head of the fraternal societies are the Knights of Columbus, established in 1907. This branch is in a very flourishing condition; and there is no rashness in asserting it has contributed immensely to the wonderful change witnessed in the open practice of their faith—a thing rather rare in former times—by the men of Lafayette.

Other undertakings were perhaps of farther-reaching importance. Up to a few years after Father Teurlings' arrival, there had been but one church—and this too small—for the whole Catholic population, black and white. The inevitable result was a tremendous leakage of the colored people, so apt to fall a prey to noise-making preachers. To remedy this dismal state of things, as well as to increase the space of worship for both portions of the parish, was the purpose of the pastor when he launched the project of a separate church for the colored Catholics. This church, St. Paul's, commenced in 1911, was completed and blessed the next year; and the outcome has amply justified the expectations of its founder. The attendance at the old church has far from diminished; whilst a flourishing parish, with two priests in charge of it has grown out of the chapel of ease started by the rector of St. John's. The Catholic school annexed to that church and placed under the direction of the Sisters of the Holy Family (colored) had last year an enrollment of 200 boys and 175 girls.

Whilst Father Teurlings was engaged in this foundation, he was maturing plans for a much needed new church. The old one had been for some time showing unmistakable signs of decay, and the collapse of its belfry one day convinced the most incredulous that the pastor had not been a whit too hasty in making his preparations. He wanted the new church to be for the citizens of Lafayette a monument to be proud of, and commensurate with the future needs of the growing population. Had he any premonitions of the honor awaiting that church? At all events, after a long and careful study the plans of E. A. Cousins were adopted, the materials assembled, and in 1913 work was begun on the new edifice, the corner-stone being laid November 30. On June 27, 1916, the majestic pile, a happy adaptation of German romanesque, was solemnly blessed with appropriate solemnity, and now stands aloft, half-way as it were between earth and heaven, and from this point of vantage watching over the busy town at its feet; a thing of beauty, an evidence that the faith of the fathers

does live and thrive in Lafayette, and an eloquent reminder to this generation and the generations to come of the piety, zeal, indomitable energy, perseverance, exquisite taste and keen-sighted resourcefulness of him who, in the silence of the modest rectory nearby, conceived it and found the means to carry it to perfection.

Eighteen months had scarcely gone by since the blessing of the new St. John's church when, on January 11, 1918, the Holy See dismembered Southwestern Louisiana¹⁰⁰ from the Archdiocese of New Orleans and formed out of that territory an independent Diocese, with Lafayette as its episcopal city. By virtue of this pontifical enactment St. John's church became St. John's cathedral, a title of which it is worthy in every respect.

The pastor of Lafayette could not contemplate the material temple he has raised to the glory of God without remembering that other edifice built up, as Liturgy's beautiful language reminds us, "of living stones", the souls of the Catholic people. Full well did he know, moreover, that the quarry where these living stones are dressed is the Catholic school. His longing for such a school in behalf of the boys of the parish—the girls were long since provided for in the Convent of Mount Carmel—was at last satisfied when he was able to secure a staff of Brothers of the Christian Schools. That their coming filled a want, has been at once made evident by their rapid success. They came but yesterday, so to say; yet the number of their pupils has already climbed up well over the two hundred mark; the school must "enlarge the place of its tent, stretch out the skins of its tabernacles, sparing not, and lengthen their cords." Quite naturally come to the mind in this connection the words of Scripture about them whose storehouses are full, flowing out on all sides: "They have called the people happy, that hath these things."

The dignity of cathedral conferred upon his church is not, in Canon Teurlings' estimation, a reason why he should now rest with folded arms and unconcerned, as long as there is in the parish a need to be supplied. It is now an open secret that he has been for a long time fostering new designs in behalf of his parishioners on the north side, and that important steps have already been taken for the fulfilment of these designs. No wonder that his unselfish zeal and whole-souled devotedness struck a responsive chord in the hearts of some generous members of his flock; long since did St. Gregory voice the experience of ages when he remarked: *Qualis pastor, talis populus*.

That such a new foundation has become a necessity speaks well for the growth of Catholicity in Lafayette. This growth appears all the more remarkable because the territory under the jurisdiction of the rector of St. John's is now but a small remnant of that which was assigned to him one hundred years or so ago; the Catholic population seems indeed to have increased in inverse ratio of the area of the parish. Seven flourishing parishes, besides Lafayette with its two, and soon three, churches have been successively formed within the limits assigned to Vermillionville on May 15, 1822: Abbeville, Carencro,

Guedan, Kaplan, Mauriceville, Scott and Youngsville. What is now the number of Catholics, where Father Peyretti counted four thousand?... In view of this magnificent development, it behooves the beholder to return heartfelt thanks to God, and to accompany them with the earnest scriptural wish:

With thy comeliness and thy beauty
Set out, proceed prosperously...
Thy right hand shall conduct thee wonderfully.

F. L. R. SANTIS

CHARLES L. SOUVAY, C.M.



NOTES



HISTORICAL

This year 1921 has been most prolific in centennials all over the world. To speak only of Catholic events, 1921 brought back the memory of the death of St. Dominic (1221), the foundation of the Third Order of St. Francis (1221), the death of Dante Alighieri (1321), the birth of St. Peter Canisius, S.J. (1521), the happy death of St. John Berchmans (1621), and the foundation at Lyons of the French Association for the Propagation of the Faith, (1821). The custom of celebrating centennials is not, however, distinctly ecclesiastical: hence we commemorated this year in Missouri the one hundredth anniversary of the admission of the State into the Union; a number of counties down the State could have celebrated the completion of a century since their organization, just as well as centenary churches, parishes and religious establishments did mark by special solemn functions, as was done at Florissant, Mo., Lafayette, La., and Grand Cotau, La., the rounding up of a hundred years of existence.

The custom of commemorating the centennials of great men or notable events of the past, is not one of long standing, even though the passing of a century has long since been the object of some solemnity. That unit of time comes, we are told, from old Etruscan mystics. If it is true they invented it, it must be acknowledged that mankind is indebted to them for one of the notions which have made the deepest and most fruitful impression upon its imagination. From it originated in Rome the *annus saecularis*, and later on in the Church the Holy or Jubilee Year. It is, no doubt, a wholesome practice to pause, as it were, at the most conspicuous milestones which measure the flight of time.

But these one hundredth, fiftieth, or twenty-fifth anniversaries, which we are so fond of celebrating, are altogether different. The custom to commemorate them originated only during the last century. It may be a surprise to many to learn that the earliest centennial celebration on record was the scoffing jubilee held by Voltaire and his friends, on August 24, 1774, to mark—two years after the date—the second hundredth anniversary of the Massacre of St. Bartholomew. But no matter if the custom may be traced back to such an unholy beginning: in itself it is good, as it affords the opportunity of a thoughtful retrospect upon the years elapsed. That kind of examination of conscience brings back to the mind much to be satisfied with, and to be thankful to God for, while at the same time it rehearses once more the lesson contained in the mistakes and failures inseparable from all human achievements.

Most fitting was it, therefore, that we, of Missouri, should celebrate the rounding up of one hundred years of Statehood. And we did celebrate it with all the zeal and enthusiasm of which Missourians are capable. There were on this occasion public festivities at Sedalia, at St. Charles and at St. Louis. St. Louis had been for a number of months previous to President Monroe's Proclamation of August 10, 1821, the center of a great deal of political activity: there was the seat of the government of the Territory; there, in 1817, had been drawn up the Memorial to Congress begging admission into the Union; there, in the "Mansion House," corner of Third and Vine streets, assembled in June 1820 the constitutional convention; there, on September 19, 1820, at the "Missouri Hotel," Main and Morgan streets, convened the first General Assembly, and was adopted the "Great Seal of the State of Missouri." The first General Assembly established at St. Charles the Seat of the State government; there it was that in November 1821, Governor Alexander McNair proclaimed the admission of Missouri to the Union. That the first capital of the Missouri State was entitled to recall its temporary (1821—1826) grandeur, was quite natural. But Sedalia?... Why the round of commemorating festivities should have commenced at a place devoid of all connections with the birth and early life of the State, in a town which was not even in existence at the time, is a puzzle which we shall not attempt to solve: *Felix qui potuit rerum cognoscere causas.*

It were superfluous to describe in these brief Notes the various functions held at St. Charles, on August 14, and St. Louis, during the week beginning on the 9th of October. The files of the newspapers will preserve for the generations to come the accounts of these red letter days.

A few words of retrospective comment, however, will not be out of order.

In giving the Church a prominent place in the program of their celebration, the organizers of the St. Charles commemoration displayed a sense of historical propriety, which was not exhibited in the same degree by the organizers of the much more elaborate St. Louis festivities. True, the memory was of a purely secular, political event: the Catholic Church as such took no part in it. Her representative men, however, did not fail to realize the importance of the event. So for instance Bishop Du Bourg, who, on February 29, 1820, wrote to Father Rosati: "There is scarcely any doubt but that this Territory shall be admitted this year among the States of the Union. This is an affair of the utmost importance." True again, most of the men who played a part in this little drama, were non-Catholics; most of them had been active in the politics of their native states, and no sooner did they transfer their household goods to Missouri Territory, than, with characteristic American "push" and scorn for things and persons not bearing the Anglo-Saxon stamp, brushing aside the "slow" native men of distinction, elbowed their own way to the forefront and monopolized the direction of public affairs. But the thoughtful ob-

server must not be satisfied with the superficial glance which manifests only outward appearances; he knows that fluent and loud talkers, officious and bustling busybodies are not the true cause of momentous political events; the true cause usually lies hidden far beneath the surface. Now if we ask: What is it which so ripened the then far western territory of Missouri for statehood, that it could achieve it as early at 1821, whereas other Territories settled long before, easier of access, had yet to wait before reaching the maturity of Statehood? Obviously the answer is in the rapid increase of the population in Missouri. And if we inquire further: What was the cause of this rapid increase? We are sent for a reply to the policy of the Spanish government using all possible inducements to attract west of the Mississippi Catholic settlers. We purposely say "Catholic," since a religious test, by no means draconian and impossible to evade, however, was imposed on the new comers. How numbers of Catholics, and a few others, too, flocked from the territory east of the great river when that territory had fallen into British hands and after, has become a common place; and how, thanks to these Catholic emigrants, Missouri won back in the Eastern States the reputation of being a land good to live in, so that, after the Louisiana Purchase, hosts of "Americans" came to seek a home in its towns or amidst its rich fields, the records of the increase of population are there to testify. If, therefore you look for the *ratio sufficiens* which accounts for the early development of Missouri rendering it fit for Statehood as early at 1821, you will find it in the endurance and pluck of its early Catholic colonists, in the Catholic colonizing policy of Spain, in the Catholic population which this policy attracted to our shores.

What if, moreover, we scan the loose leaves of Missouri's early history, the records of discovery and early exploration? All are the works of Catholic bravery. When, in Territorial times or the first following years we look for establishments of education, charitable institutions, works of social uplift, always we see looming over the façade the Catholic cross. And the century just completed reveals no falling off of the old Catholic spirit of pioneer times: in every line of public life and activity the Catholics of Missouri yield to no one in true progressiveness, intelligent concern for the public weal and unselfish devotedness. As the Most Reverend Archbishop of St. Louis reminded his hearers at St. Charles, "the Church furnished the discoverers, the first colonists, the schools, the atmosphere of civilization, the first Government and the leading citizens," in a word the creators of the soul of Missouri. Her gentle influence it is which has given to our State to stand in the forefront of religious toleration putting it on a parity with political toleration. That soul is the spiritual power behind the State today. It has lived for a hundred years and will continue to live, blocking the way to the radical tendencies of those who while proclaiming liberty with their lips are tyrants in their hearts, and protecting the State from the enemies of justice and the enemies of freedom. Well, therefore could Archbishop Glennon,

in a later occasion, sternly condemn "the utter fallacy of the position of those who now would say, in the face of this history, that our Catholic religion is a thing alien to, a thing foreign in our State."

Whatever the reasons alleged, the program of the October celebration in St. Louis, as arranged by the St. Louis Missouri Centennial Association, made no provision for a religious celebration. On the initiative of an active group of ladies of the city, a solemn and impressive function at the Old Cathedral was organized to repair this regrettable omission. It took place on Sunday morning, October 9, thus ushering in fittingly the round of festivities by thanksgiving and prayer to the "Bestower of all good." If evidence were needed that the people of St. Louis do not think "that our Catholic religion is a thing alien to, a thing foreign in our State," the crowds which, that morning, filled to overflowing the old edifice, and the composition of that worshipful assembly afford that evidence. His Grace the Most Reverend Archbishop of St. Louis presided and spoke. Most glad and proud are we to be permitted to present his discourse to the readers of the REVIEW.

The second scene of the religious program of the day was enacted near that spot of Calvary Cemetery where side by side are laid the mortal remains of the first Governor of Missouri, Alexander McNair and his wife, Marguerite Susanne Reilhe. Governor McNair, who came from a family of Scotch Presbyterians and had been born and reared in a Protestant community, had been for some years visibly attracted to the Catholic faith: "The whole family of our Governor," wrote Bishop Du Bourg to Father Bruté on July 6, 1822, "are practical Catholics; and the Governor himself does not miss any of our church celebrations." Owing no doubt to the example of his wife and children, he wished to die in their Faith, and received on his deathbed the last rites of the Church. Fitting it was that his tomb in Calvary, to which his remains were transferred from the old Military Graveyard at the time of the opening of the Cemetery, should no longer remain unknown; and with a most commendable sense of propriety the Calvary Cemetery Board chose the day of the opening of the Centennial celebration for the unveiling of the shaft telling to the generations to come that nearly a hundred years after his untimely death, the memory of their Governor still lived in the hearts of the Catholics of Missouri. On the monument, of Missouri red granite, is the inscription:

IN MEMORY OF
ALEXANDER McNAIR,
First Governor of the State of Missouri;
born in Mifflin County, Pa., May 5, 1775;
died at St. Louis, March 18, 1826;
AND HIS WIFE,
MARGUERITE SUSANNE REILHE.
Erected by the Calvary Cemetery Association
on the 100th Anniversary
of the Admission of Missouri to the Union.

From Governor McNair to the centennial Drama, *Missouri—One Hundred Years Ago*, the transition is natural, as Alexander McNair is one of the *Dramatis Personae*. The production in the Coliseum of that Drama was the outstanding feature of the second week of the Centennial festivities. Leaving aside any appreciation of the execution, which, in all its parts, costumes, scenery, acting, music, proved an unqualified success, we would fain turn our attention to the text. Whether, as we are bidden to observe, this text "represents a distinct step in the technical progress of the Community Drama movement in America" (p. xi), is a question of aesthetics lying beyond our scope. Not so, however, the query whether the drama is, as heralded, "severely historical in its translation of the spirit of political events, and in the rigid economy of its characterization" (p. x); and lest our judgment should go astray a warning is given: "The author has not attempted to 'white-wash the period,' but to present it. The characters are not heroes in the rose light of worshipful descendants, but types of a past day, just inside the frontier, with all their political and personal aspirations and animosities within them. They speak as their contemporaries reveal them; as they wrote themselves down in their letters, as the journalism of their day reflected them" (pp. x-xi). In other words, the author by means of "this comparatively realistic method" wished to restore before our eyes the original scenes and characters of one hundred years ago. Has he succeeded? One hundred years ago, even at times of hottest political excitement, St. Louis was not, judging from the accounts of the many who saw it then, the kind of unruly, disreputable frontier settlement presented to us. One hundred years ago St. Louis counted some four thousand souls: of these we see not a score—the others—where are they? That the score of persons who figure in the drama are representative of St. Louis one hundred years ago might well be gainsaid; at any rate the "unretouched" pictures of the most of that score of citizens of St. Louis are not true to life.

In a short while, the skill displayed in the devising of costumes and scenery, the art and earnestness with which the participants entered into their several parts, will be forgotten. The text will remain: *scripta manent*, says the old adage. Will that text contribute to the fame of Mr. Thomas Wood Stevens? We doubt it very much.

It's a long way from St. Louis to Grand Coteau, La.; yet dates suggest our bringing them presently together: the same month of August 1821, which saw President Monroe sign the Proclamation of Missouri's admission into the Union, witnessed likewise the arrival of two religious of the Sacred Heart at Grand Coteau for the purpose of opening there a Convent and school for young girls on a estate offered by Mrs. Charles Smith. The two religious were Madame Eugénie Audé, who had come from France three years before with Mother Duchesne, and Sister Mary Layton, a young girl from the Barrens, the first American postulant ever received in the Order. They

were coming from Florissant, then the American home of the Community, of which Grand Coteau was to be the first offshoot. Three weeks after reaching the hospitable home of Mrs. Smith, the Religious of the Sacred Heart took possession of the house prepared for them, though it was not yet finished,—a two story frame building, fifty-five feet square, surrounded by a veranda, adjoining which were two small—separate buildings of one story each to serve as kitchen and dining room respectively. In the beginning of October five pupils were received; and thus humbly commences the now one century long history of the second oldest institution of learning in Louisiana. This history is told briefly in a charming, exquisitely tasteful and beautifully illustrated pamphlet issued in memory of those one hundred years of achievements. It were wrong to insinuate the School of Grand Coteau is old; it is one hundred years *young*, and has before it all the promises of vigorous youth: *Ad multos annos!*

Perry County, Mo., was organized May 21st, 1821. The realization that a century had rolled by since that far away date, and that its close should not be let pass without a fitting commemoration, has brought back to life the moribund Perry County Historical Society, and stirred them up to gather materials for the history of the country; they hope, no doubt, that—if we may be allowed to reverse the well-known phrase—"the function will create the organ," that is, will rouse up some day the historian capable of assimilating these materials, and elaborating them into a complete History of the County. Meanwhile they have determined to bring out for the centennial celebration, held August 10, "some of the salient facts of that history." *The Centennial History of Perry County, Missouri*, booklet of one hundred pages or so, looking quite attractive in its gold-colored paper covers, is the result of their first endeavors.

Let us say it at once, though: the printing contrasts painfully with the pleasing outward appearance of the book. The printers' devil has disported himself with unbridled license through its pages: still the innumerable misprints defacing the text may perhaps find somehow an excuse in the unavoidable haste with which the work was brought out: three weeks from the first conception to the issuance of such a book, must have left no time indeed for proof-reading. But the indulgence of the most lenient reader can go no farther. That pages should not be numbered is to him intolerable; moreover, think what he will of the value and propriety of advertisements in a book that wishes to "provoke thought," that style of printing which squeezes the text within whatever space was not pre-empted by a bank, a hardware store or a shoemaker, he must find supremely undignified.

A glance over the title of the chapters: Geology of Perry Co.; Geography, Topography; Minerals; Caves and Springs; Pre-historic People; Colonization; Education; Religions; the Merchants of Old Perry; Business interests in Perryville in 1921; the Medical Profession; Dentists of the County; the Perry County Bar; Officials of the

County; Perry County Press; Courts; Transportation; Political History; During the World War, will evince at once the range of subjects more or less completely treated. No topic worth talking about was omitted—except the people. Where the people of Perry County originate from, we learn in detail; but about their economic life past and present, their social life, their local customs, their distinctive traits, etc., we are told nothing. It is to be regretted that in the History Committee, or among the collaborators, there was not found anyone with a mind sociologically inclined, to study this important subject of the people. Merchants, doctors, lawyers, clergymen, politicians, we find everywhere: their kind is very much the same all the State or the country over, and if individuals differ from place to place, the differences are slight and accidental; whereas the people in Perry County have characteristics all their own, not to be found in Cape Girardeau County, or in Bollinger County, or in St. Genevieve County. The delineation of these well-defined characteristics, the description of these picturesque local customs, the moral photograph of the native "Perryvillian," we are sorry to miss in the *History* in our hands.

To follow in detail the work of the various contributors would take us too far afield. A few remarks, however, are in order. The name of *Cinque Homme* Creek, found repeatedly in the chapter on Geography, must come first for a bit of comment. It is a French name, tradition avers, and it means Five Men. The current explanation of the name in Perry County, is that once upon a time, five men were drowned in the Creek. Who these five men were, when, at what place exactly, and in what circumstances the alleged accident occurred, no one has ever been able to tell. At a time when, on all sides, there is manifested a legitimate curiosity regarding the origin of our place names, here is a problem which might tempt the Perry County Historical Society. We advise them, however, not to burn the midnight oil over it; for, on investigation, they must come to the conclusion that the little current story is a mere legend originated in the strange name which no one could explain. Anyway, be the story true or fanciful, the spelling *Cinque Homme*, evidently the sorry achievement of some local "French scholar", is simply barbarous. And, what is worse, it is relatively modern, and bespeaks in its originators inexcusable ignorance of a name, whose association with Perry County in the last years of the XVIIth century, ought to be regarded as a glorious tradition, and jealously preserved as a precious heritage. That this horrible spelling is relatively modern (Collot cannot be invoked in its favor, for he wrote correctly *Cinq Hommes*) our voucher is the Report of the Commissioner of the General Land Office, annexed to the Proceedings of the 24th Congress—1835 (see p. 187, claim of Leo Fenwick; pp. 189 and 191, claim of Ezechiel Fenwick; p. 395, claim of Joseph Fenwick; pp. 399 and 401, claim of Martin Fenwick), where the famous Cape and Creek (*Rivière à la Viande*) are constantly and consistently spelled *St. Cosme*, after the name of the famous missionary, Jean Francois Buis-

son de Saint-Cosme, concerning whom more anon. It is much to be desired that, for the sake of orthography and the preservation of Perry County's historical traditions, the old correct *official* spelling should be restored, and *Cinque Homme* consigned to utter oblivion. But this is the affair of the County's officials: *Videant consules*.

If we read aright, through the web woven by the printer's devil, the first sentence of the section devoted to the Indians, we must take exception to the statement it contains: for how long the Shawnees "roamed over the rolling hills and fertile valleys of what is now Perry County", is pretty well known, since the date of their advent can be determined with fair accuracy and that of their departure is matter of public record. Nor should the stone implements picked up in great numbers in the fields be attributed to these late-comers. Before them, and until the middle of the eighteenth century, the territory between the Mississippi river, Apple Creek and the Saline was, since the occupation of the valleys of the Osage river and its tributaries by the tribe after which that river was named, the undisputed possession and hunting ground of that powerful nation. The migration of the Shawnees and Delawares to what is now Perry County was one of the consequences of the situation created for the French settlers east of the Mississippi by the Treaty of Paris (1763) and the War of Independence. For many years the Shawnees and Delawares, gradually moving westward from their original habitat, had lived in the neighborhood of the French settlers and in unbroken friendly relations with them. When the bulk of the latter went over to Missouri, their Indian neighbors were easily persuaded, or determined themselves to follow them. Nothing could be more pleasing to the Spanish authorities, as the settlements of these friendly Indians would serve as a bulwark against the predatory raids of the Osage marauders and the encroachments of the Americans. The first migration of Shawnees and Delawares to Spanish territory took place about 1782, apparently with the tacit consent of Cruzat. Most of them settled on Apple Creek. Some Delawares were, at least in 1788, farther south, in the bottom of what is now Mississippi county. In 1793, Don Louis Lorimier (whose first wife was a Shawnee, and second wife Marie Berthiaume had Shawnee blood in her veins), with the authorization of Baron Carondelet, gave the Shawnees and Delawares a grant of land, situated between the St. Cosme and Flora Creek and extending westwards to the White Water. Other members of these two tribes came later to Upper Louisiana, either at the suggestion of their Missouri kinsmen or on the direct invitation of Lorimier, who went, in 1794, and again 1796, to visit these tribes on the Glaze for that purpose.

That "le grand village Sauvage" numbered at any time about five hundred lodges would be hard to prove. Perrin du Lac, who visited it in 1802, says: "Le grand village contains about four hundred and fifty *inhabitants* (italics inserted) of every age and sex." While the Shawnees and Delawares were always friendly to their

white neighbours, and the only foul deed recorded against them is the murder by a Shawnee, in Cape Girardeau County, of Mrs. Jane Burns, this was not by any means "the only outrage perpetrated by the Indians of this locality." The presence in the territory of these weak Indians inspired very little awe to the other tribes roaming in the district. So for instance, not to speak of the murder of seven persons by the Osages at Mine La Motte, on April 7, 1774, or of these same Indians attacking, in the prairie near Terre Blue Creek, Henry Fry and his bride-to-be, then on their way to Ste. Genevieve, we have on record the case of Ephraim Carpenter, who had settled on the Saline, in 1797 and was driven away by the Osage Indians; and the case of James Moore, Sr., who had taken up a farm on the St. Cosme creek, in 1802, and was fired on by Indians who pursued him several miles; as late as 1809 a solemn council of the Shawnees was held near Cape Girardeau, to try three Indians and a squaw accused of murder.

The chapter on the Catholic Church had naturally the lion's share in the reviewer's attention. The author opens this chapter with the statement that "the history of the Catholic Church in Perry County antedates its (?) organization by at least twenty years." He is by far too modest: for if the sunrise of historical times may be dated in 1813-1814, when Father Dunand built the log-chapel of the Barrens, the truth is that a long dawn, of well-nigh a century and a half preceded this sunrise. As, through the dim and uncertain light of this dawn, a few facts emerge now and then, we submit these few disconnected, but precious fragments of early history of Perry County.

The earliest mention in historical records of any spot later included in Perry County, is apparently that which is found in the Relation of Marquette's first voyage down the Mississippi river (1673). There is scarcely any doubt but Fr. Marquette, in a well known passage of his Relation, is describing Grand Tower. But that he cast even more than a passing glance upon this picturesque bit of Perry County scenery, would scarcely deserve to enter in the Catholic Annals of the County; more important is the fact that he and Joliet probably camped upon the site where was laid out early in the last century the now forgotten town of Birmingham, in the southeast corner of Perry County. Foundation for this opinion is afforded by the narrative of the Missionary, recording that, a short distance above the mouth of the Ouaboukigou (Wabash, that is, the Ohio) the explorers saw "cliffs, on which our Frenchmen noticed an iron mine, which they consider very rich. There are several veins of ore, and a bed a foot thick, and one sees large masses of it united with pebbles." So precise a description could scarcely be the result of observations made from canoes floating down stream along the shore; we must suppose, therefore, that the "Frenchmen" of the party examined the spot leisurely during one of the many stops made on the river bank. That this camping place was not far south of Grand Tower, we are invited to conclude from Marquette's remark: "Here

we began to see canes, or large reeds, which grow on the bank of the river." For Charlevoix, a very careful observer, notes in his *Journal Historique* (Letter 29) that, on the 12th of November, 1721, he passed *le Cap de Saint Antoine* on the left; "there canes begin to be seen." Now St. Cosme describes very minutely Cape St. Anthony as a rocky bluff on the left bank, just "some arpents" above "another rock on the right, which projects into the river and towards an island, or rather a rock about one hundred feet high,"—which is certainly no other than our Grand Tower.

Proud as the Perry County people may justly be that Marquette rested for a few hours on their soil, they have yet another ground for legitimate pride, for to the Grand Tower rock was reserved the honor of serving as a pedestal for the second—perhaps even the first—cross erected in Missouri. On December 10, 1698, Fathers François Joliet de Montigny, Antoine Davion and Jean François Buisson de Saint-Cosme, of the Quebec Seminary of Foreign Missions, gliding down the Mississippi, saw, two days after leaving the Tamaroa village, "a hill at a distance of about three arpents from the river on the right going down." The party was, Saint-Cosme informs us, detained by rain part of the next day (December 11). This means undoubtedly they were camping somewhere near-by. For this reason most probably has the name of St. Cosme remained attached to this spot. The hill spoken of by him is, to this day, known as *Cape St. Cosme*; at the foot of this hill runs the *St. Cosme Creek*. The next morning (December 12) the company reached Cape St. Anthony, "where" Saint Cosme notes, "we remained that day and the next to get pitch we needed Some arpents below there is another rock on the right which projects into the river and towards an island, or rather a rock, about one hundred feet high. . . . We went up this island or rock by a path with considerable difficulty; and we planted a fine cross on it, singing the hymn *Vexilla Regis*, while our people fired three volleys from their guns." That this conspicuous rock, or island upon which Saint-Cosme erected a cross, is our Grand Tower, the description leaves no room for doubt. We submit Saint-Cosme's prayer to the consideration of the Perry County people: it is the prayer of a holy man who was, a few years later, to shed his blood for the faith among the Chitimachas of Louisiana: "God grant that the Cross, which has never yet been known in that region, may triumph here and that our Lord may pour forth abundantly the merits of His holy passion, that all these savages may know and serve him."

Were we not right when we said it was a pity that the name of this heroic priest, the first to pray for this section of Missouri, has been crowded out of the memory of the people by the *Cinq Hommes* who never existed?

The chasm of a century yawns between Saint-Cosme and the advent into Perry County of the first colonists from Kentucky. Some fifteen or so more years rolled by ere these good Catholic settlers saw

a priest and had a church in their midst,—all that the author of the chapter we are now reviewing may assert to the contrary notwithstanding. For where did he find out that the log church in the old graveyard on Sycamore Lane was due to the initiative of the inhabitants? On what authority does he claim that the priest of Ste. Genevieve regularly visited that church? that Frs. de St. Pierre and Maxwell went there occasionally? that Fr. Alier—who is is anyway? never heard of him before—attended the Barrens once a month? or even that Fr. Henry Pratte frequently visited this then remote mission? On the other hand, Fr. Dunand, the very man who had most to do with the Barrens settlement, is spoken of as an occasional visitor. All this has to be re-written. And for this page of the Catholic history of Perry County, we have a first-class source of information in a letter of Fr. Dunand, which apparently has escaped the notice of the author (Records of the American Catholic Historical Society of Philadelphia, Vol. XXVII, No. 1, March, 1916, p. 45 and foll.).

"On one of my journeys," writes the zealous Trappist, "I arrived at the house of Mr. Tucker, a good Catholic who had eight sons and one daughter, all except the youngest married and settled about him in good homes." This is, needless to say, Joseph Tucker, Sr., who had settled on the Saline. "*For seventeen years they had not seen a priest,*" (italics inserted) continues our missionary. As his visit to the settlement may be dated in 1813, it follows that Joseph Tucker migrated to the Barrens a few years sooner than is generally believed, about 1796—1797. The above statement, moreover, explodes our historian's assertions concerning visits of De St. Pierre, and Maxwell, let alone the shadowy Alier. But we must go on. "I inquired how they had passed their Sundays and holy days, without Mass. They answered that on these days all the families of the district assembled three times; the first time they recited the prayers of the Mass; the second time they recited the beads or other prayers and followed this by singing hymns and canticles; and the third time some of the better instructed taught catechism not only to the children but to the married folks as well. I could not help admiring this beautiful arrangement, which the Holy Spirit, who is the spirit of righteousness and simplicity, has established among these pious planters, so simple and so free from malice... I did not wish to leave these virtuous souls without giving them hope of again seeing me. Finally to preserve or increase, if such were possible, the concord reigning amongst them, *I advised them to build a church*" (italics inserted).

This was, remember, in 1813..."In less than two months the edifice was under cover... When it was in readiness Mr. Tucker, knowing where I lived, came to remind me of my promise. I had been taxing my strength too much...; difficulties and dangers of travel caused a kind of repugnance. However..., I did not wish to show less courage than the good old man whom these obstacles had not hindered from coming to seek me. The journey was laborious, but

their joy at seeing me in their midst rewarded me abundantly and induced me to return there several times.

"Msgr. Flaget, Bishop of Kentucky, came to give Confirmation in my French parish (Florissant), and I begged him when he had finished to visit this new mission. The good report I gave of it made him comply most willingly with my request." Indeed the prelate must have all the more readily acquiesced, because the people of the Barrens were from Kentucky. "Many of the congregation came as far as Ste. Genevieve, which is seven leagues farther up to meet us... On the next day after our arrival everybody gathered in the church and Monseigneur preached so fervently that tears flowed from the eyes of all present. We remained nearly nineteen days with them. Much of this time was spent in baptizing, in preaching and in the confessional." The *Diary* of Bishop Flaget confirms Fr. Dunand's statements. On September 21st, 1814, the Bishop was at Ste. Genevieve, where he remained until October 5, administering Confirmation, at three different times, to three hundred and sixty-one persons. From the 5th to the 19th of October, he visited "an American Catholic settlement at some distance, where forty-five were confirmed." What "American Catholic settlement" was then in existence "at some distance" from Ste. Genevieve, to which he returned afterwards, cannot be the subject of any doubt. October 1814, therefore, is the date of the first visit of a Bishop, and the first Confirmation at the Barrens.

Once more we return to our Trappist's letter. "When we were leaving I promised to see them again in a little while and stay an entire month. They were overjoyed. I kept my promise, and when I arrived I found that the seed which Monseigneur had planted in these well prepared hearts had produced fruit a hundredfold." The Parish Registers of Florissant testify to an absence of Fr. Dunand from his parish extending from the middle of November to December 27. This must be the time of the visit he speaks of in the foregoing lines. "I was so well pleased with these good people that I have since returned there four times a year, although they are forty leagues from my parish. The good Mr. Tucker received me in his home. One day on arriving there I found him ill. I administered the last Sacraments to him and soon after he ended his days full of merit before God. He left some valuable donations to the church in his will. Every time I visited this congregation I had the good fortune of making some converts of one or the other sex."

Besides these regular visits of Fr. Dunand, the inhabitants of Tucker's settlement, as the place was then commonly called, had, at the end of December 1817, the pleasant surprise of welcoming for a few days in their midst their former pastor in Kentucky, Fr. Stephen T. Badin, the proto-priest of America. He was then on his way to St. Louis, in company with Bishops Flaget and Du Bourg; but on the day after Christmas he left his episcopal fellow-travellers at the farm of Mrs. Fenwick, near the mouth of Apple Creek, "in order," Bishop Flaget's *Diary* informs us, "to visit on the way many of his old

friends, Catholic emigrants from Kentucky." He was to find again his travelling companions a few days later at Ste. Genevieve.

Mrs. Fenwick's farm was the place where Bishop Du Bourg set foot for the first time in his Diocese. On the 28th of December, in great solemnity and to the chant of the *Vexilla Regis*, the prelate planted there a large cross to commemorate the event.

During the following April he was at the Barrens to examine on the spot the offer which a delegation of the place had made him shortly after his coming to St. Louis. What agreement was made with the people in view of the location there of a resident priest and of the Seminary, cannot be rehearsed here. Suffice it to remark that he was no sooner back in St. Louis (April 20), than he called Father Charles De la Croix and four workmen under his guidance, to commence the work at once. Father De la Croix was at the same time to take charge of the parish. He is therefore to be considered the first resident pastor of the Barrens. During the time of his administration, took place the first ordination ever held in Perryville: on September 29, Mr. Michael Portier, the future Bishop of Mobile, was raised to priesthood. Whether the ceremony was performed in the log-church, or in the house of Jos. Manning, where, it seems, the Bishop resided, cannot be ascertained.

Shortly after, exactly on the 1st of October, Fr. Rosati and his band of ecclesiastics, exhausted by the long journey—they, by the way did not come from St. Louis, but directly from Bardstown, Ky.,—reached the settlement, and found a home in Mrs. Hayden's house. Fr. Rosati, however, did not assume at once, the administration of the parish, as our historian seems to think. Father De la Croix remained in charge until the end of November, at which time he was succeeded by Fr. Secundus Vallesano, who had received his appointment on November 15, and exercised the pastoral functions until late in the spring 1819. Father Rosati was, therefore, the third pastor of the parish.

All along our historian speaks of the building of the church as going on at the same time as the building of the Seminary, and he tells us that in 1820, the work being completed, Fr. Rosati "blessed both church and house." This is certainly an error. No new church was built at that time, and the old church erected at the instances of Father Dunand did duty as parish center until the new one was ready in 1837. True, it had to be enlarged in the course of time; but even this did not take place until 1825. In Bishop Rosati's *Diary* under the date of February 13, 1825, we read: "After high Mass, I spoke to the people about enlarging the present church before Easter." The following Wednesday, which was Ash Wednesday, the prelate informs us that excavations were begun for the addition. The work was completed on Saturday, March 26, and the entry in the *Diary* tells us at the same time of what the addition consisted: it was a new choir and Sanctuary, so that the space of the old Sanctuary was added to the pew space for the people.

We must close here these remarks. If we have deliberately entered into some details, it was not out of any intention of carping or finding fault, but for the double purpose of encouraging the workers of the resuscitated Perry County Historical Society and of showing that the field they have engaged themselves in holds out the promise of an abundant harvest. The history of Perry County, and above all, its Catholic History, is full of interest, and worthy of a thorough treatment. Ample sources of information are at hand. True, they are scattered here and there, and the first business of the workers ought to be to ferret them out. So far the soil has barely been cleared: that is why, to use a bit of that history as a figure, out of the materials lying on the ground, only a crude and temporary log-edifice has been erected; let the workers dig deep into the historical quarry which awaits their hands, their efforts will produce a solid and lasting monument worthy of the subject and defying the teeth of time.

To the commemoration of yet another centennial, that of the erection of the episcopal See of Cincinnati, is the Church of America indebted for the *History of the Archdiocese of Cincinnati* (1821—1921), published by the Frederick Pustet Company. Most happy an inspiration it was that prompted the Most Reverend Archbishop of Cincinnati to entrust to the Reverend John H. Lamott the task of writing that History. No one was ever better qualified for the work: the thoroughness of his early training in theology, attested by the title of Doctor, his schooling in the spirit and method of historical sciences in that excellent laboratory—the Catholic University of Louvain; his functions at Mount St. Mary Seminary; and last, but not least, his enlightened appreciation of the men who were called by divine Providence to shape the destinies of the Church of Cincinnati, would by themselves alone recommend in a singular manner any historical work coming from his pen. Besides all these titles to the attention of all the lovers of history, the book in question presents itself in a way with the stamp of approval of the University of Louvain, by which it was accepted as thesis for the Doctorate in Moral and Historical Sciences.

The plan is happy and clear. After a preliminary chapter on the beginnings of Catholicity in Ohio, in the next chapter we follow the lives and activities of the four bishops who have ruled the diocese: Bishop Edward Dominic Fenwick (1821—1832), Bishop, then Archbishop John Baptist Purcell (1833—1850; 1850—1883); Archbishop William Henry Elder (1883—1904) and Archbishop Henry Moeller (1904—). The geographical development of the Diocese is the object of Chapter III: "Boundaries of Cincinnati Diocese and Archdiocese;" we are told thereafter, first, of what the writer well styles the "institutional development": Establishment and Hierarchical constitution of the Diocese and its inner growth leading to the

division and multiplication of the parishes; secondly, in c. V, "Ecclesiastical Property," the material means at the disposal of the bishops and clergy for the welfare of the diocese, came for attentive consideration; the following chapter, "Diocesan Synods and Provincial Councils" deals with the important subject of the legislation regulating ecclesiastical matters. The author finally concludes his narrative with a sketch of the religious communities both of men and women that contributed to the spiritual progress of the diocese (c. VII), and of the various manifestations of social activity under ecclesiastical auspices (c. VIII). An extensive appendix of 78 pages contains, besides the original text of some important official documents, a great deal of statistical information, among which we must single out, as particularly important even outside of the Archdiocese of Cincinnati, the list of priests both Diocesan and Regular, who at any time worked, or are still working under the head of the Church of Cincinnati.

Dry as it necessarily is, this sketch of Dr. Lamott's *History* gives us a fair idea of the completeness of the treatment. Yet the text proper does not extend beyond 318 octavo pages, which means the author has compressed extremely his narrative, as indeed he should do to keep well within the wise limits assigned to a *vue d'ensemble*. We hasten to add, however, the compression is never at the expense of completeness. There is still room for monographs either of men or places besides his volume: these monographs will center our view on some particular point of the History, but we venture to say they can scarcely alter the *vue d'ensemble* which Dr. Lamott has depicted. Yet at times delicate and burning questions came for treatment and demanded sound judgment and deft handling, as for instance the question of the "Purcell Failure." Here, as is usually the case in questions much obscured by human passions and prejudices, the recourse to the untainted original sources of information has enabled the writer to draw a picture of the episode which bids fair to become the final verdict of history; and, needless to say, his picture has not the daubing of dark colors which has been often presented to us.

Neat and correct printing, pleasing, yet becomingly modest outward appearance, illustration spare, but tasteful and to the point, contribute their share to producing an excellent impression on the reader.

We are indebted to the Michigan Historical Commission for a copy of the fifth volume of its University Series and of Lawton T. Hemans' *Life and Times of Stevens T. Mason*, the first Governor of the State of Michigan. "The Boy Governor," as Stevens T. Mason was and is still dubbed in popular parlance interests us of the Mississippi Valley only in an indirect way; but those of us who wish to devote some study to the Black Hawk War, will find in Mr. Hemans' book some valuable and new information. Of much use will that book prove to be to such as wish to form a fair idea of the American life

early in the 'thirties; conditions in Michigan were then not far different from conditions in Missouri and in particular the political atmosphere had all over the western states very much the same character.

Of the four hundred and sixty odd pages contained in the other volume referred to above, more than one half are devoted to the history of the *Pere Marquette Railroad Company*, these lie outside of our sphere. Not so the first monograph due to the pen of Ida Amanda Johnson, and entitled, *The Michigan Fur Trade*. We recommend strongly the perusal of this essay to such among us as are curious to get an accurate idea of the adventurous life of the first white men who roamed through the forests and plains, paddled their canoes on the rivers of the northwest, in pursuit of the coveted peltries, of the *coureurs des bois*, who befriended or cheated the Indians, and lawfully or otherwise engaged in trade with them. Incidentally the reader will be brought to his great delight across the path of the early explorers and the early missionaries; and will be afforded a better view into their various activities. This is tantamount to saying that *The Michigan Fur Trade* is a rich storehouse of information on the early and often faltering steps of civilization in the American continent.



DOCUMENTS FROM OUR ARCHIVES

DOCUMENTS FROM OUR ARCHIVES DIARY.

OF BISHOP ROSATI.

1822
August

As the Most Rev. Ambrose Maréchal, Archbishop of Baltimore had, of his own accord, resigned in the hands of the Sovereign Pontiff, Pius VII, all the jurisdiction which he held, and the care which he exercised over the territories of Mississippi and Alabama¹, the Holy Father at the request of the S. Congregation of Propaganda, appointed me² Vicar Apostolic of these two States, with the character and title of Bishop of the Church of Tenagra, *in partibus infidelium*, by an Apostolic Brief in date of August 13, 1822.³

1. The Archbishop of Baltimore exercised his jurisdiction over the territory of these two States through the Bishop of Louisiana as his Vicar General for those parts.

2. *Designavit et constituit.*

3. The text of this Pontifical Brief was as follows:

PIUS VII POPE.

Beloved Son, health and the Apostolic Blessing.

Inasmuch as we, this day, by our Apostolic authority have appointed you Bishop and Pastor of the Church of Tenagra *in partibus infidelium*, to enjoy of all the privileges and indults which have been sent in our Brief, we explain here more at length our wishes in this regard.

Whereas the two territories of Mississippi and Alabama, in the United States of America, the spiritual government whereof devolved on the archbishopric of Baltimore, are situated so far away from the Metropolitan See, that the Archbishop was unable to take care of them, he was obliged to confide their administration to the Bishop of New Orleans as his Vicar General; as, on the other hand, the Bishop of New Orleans, owing to his changing his residence to St. Louis, in Upper Louisiana, nearly five hundred leagues from these territories, can no longer take care of them, we, in order that the faithful of these parts should not be deprived of spiritual help, have resolved to elect a Vicar Apostolic of Mississippi and Alabama, with episcopal character and title and with all the faculties enjoyed by the other Bishops of the United States.

Wherefore, fully confident of your piety, prudence, devotedness and zeal for the Christian and Catholic Faith, absolving you from any bond of excommunication...on the advice of our Venerable Brethren the Cardinals in charge of the affairs of the Propagation of the Faith, We, of our and the Holy See's good pleasure constitute and appoint you Vicar Apostolic of the Territories of Mississippi and Alabama, with all the faculties otherwise granted by said Holy See to the Bishops of the United States of America, reserving always, however, in the foregoing, the authority of the Congregation of the same Cardinals.

Ordaining, moreover, that all whom it may concern should receive you...All constitutions and ordinations of the Apostolic See to the contrary notwithstanding.

Given at Rome, near St. Mary Major, under the Fisherman's Seal, the 13th of August 1822.

H. Card. CONSALVI

(Copy in Archives of the Procurator General C. M., Rome.)

August
18

On receiving this Brief, and other letters from the S. C. of Propaganda, dated respectively Sept. 7⁴ and 13⁵ of the same year, together with the faculties both ordinary and extraordinary, sent on September 8, after mature consideration, feeling that I was unable to bear such a burden, I answered the S. Congregation to deign to appoint somebody else⁶; and, at the same time, I begged earnestly Rev. F. Baccari, Vicar General of our Congregation,⁷ the Right Rev. William Du Bourg, Bishop of New Orleans and the Right Rev. B. J. Flaget, Bishop of Bardstown to plead with the Sovereign Pontiff in order to deliver me from the obligation of accepting that dignity.

1823
January
21

Meanwhile, at the request of the S. Congregation, the Sovereign Pontiff, by another Brief in date of January 21, 1823, added to the aforesaid Vicariate the territory of the Floridas.⁸ This Brief, however, never reached me.⁹

4. Original in Archives of St. Louis Archdioc. Chancery. After rehearsing the considerations mentioned in the Brief, and the appointment made, Card. Consalvi goes on to say: "It behooves you, therefore to receive as soon as possible Episcopal Consecration, to repair to the country committed to your care, to look to the spiritual welfare of the Faithful there, and to work strenuously for the development of our Holy Faith. Later on you shall report to us the religious condition of that district, and fully convinced as I am that your Lordship will perfectly fulfill our expectations, I pray God...."

5. Original in Archives of St. Louis Archdioc. Chancery. At the end the Card. Prefect renews his request to have—this time he says: "as soon as convenient"—Rosati's report on the state of Catholicity in Mississippi and Alabama.

6. A rough draft of this answer (in Latin) is preserved among the Rosati papers in the Archives of St. Louis Archdioc. Chancery. It reads as follows:

Your Eminence:

The letter by which Your Eminence has deigned inform me of my election to the See of Tenagra and to the Vicariate Apostolic of the territories of Mississippi and Alabama, together with the Apostolic Brief and the faculties, both ordinary and extraordinary, granted me, has been received. With what sorrow, with what troubled mind I have read it, I am unable to describe. As I know my strength, and am aware of its inability to bear the burden of the Episcopacy, I cannot convince myself that it is right for me to accept it. Wherefore I most earnestly beg and beseech Your Eminence to spare my weakness, and have someone else put in charge of these Churches of Mississippi and Alabama. Hoping, then, that Your Eminence will kindly yield to my humble entreaty, I deem it safe for me in conscience to delay my Episcopal Consecration and to abstain from going to the districts committed to me. As long as a reply contrary to my wishes shall not make it clear to me that another course would be sheer disobedience, I shall never dare leave my humble position, and sit up with the anointed rulers of the Lord's Churches. Meanwhile I pray Almighty God ever to keep Your Eminence in good health for the good of the whole Church for which you work so earnestly and assiduously.

Your Eminence's

Most humble and obedient Servant,

Joseph ROSATI, *priest of the Cong. of the Mission.*

St. Mary's Seminary, Perry Co., Mo., November 26, 1822.

7. Archives of the Procurator General of the Congregation of the Mission, Rome.

8. Copy of this new Brief is in the Archives of the Procurator General of the Congregation of the Mission, Rome. Part of it was published in *The Catholic Historical Review*, Vol. III, No. 1, April 1917, p. 16. We give here a translation of the whole document.

PIUS VII. POPE.

For perpetual remembrance.

Among the manifold and momentous cares of Our Apostolate is the concern about the state of the various Dioceses scattered all over the world; hence it resorts to Our Sovereign Power and Judgment to assign new limits to them, or change these Dioceses according as from the consideration of times, places or circumstances, we perceive it to be useful for the faithful.

Now, whereas, according to the report made to Us, the two Floridas, Eastern and Western, in North America, which were first under the spiritual jurisdiction of the Archbishop of Santiago of Cuba, then were placed by Consistorial Decree, dated September 10, 1787, under that of the Bishop of St. Christopher of Havana, and finally, by Apostolic Letters of April 26, 1793, were annexed to the Diocese of New Orleans under the Metro-

At any rate, yielding to the joint entreaties of the Right Rev. Bishop of New Orleans, the Archbishop of Baltimore, and the Bishop of Bardstown, Pius VII, always at the request of the S. Congregation, abrogated the aforesaid Briefs of Aug. 13, 1822 and Jan. 21, 1823, and, maintaining to me the title of Bishop of Tenagra, made me Coadjutor to the Right Rev. Bishop of New Orleans, with this provision: for three years I was to discharge the office of Coadjutor with right of succession; at the end of this period, the Diocese was to be divided into two: the Bishop of New Orleans would then choose whichever portion he preferred, and the administration of the other would be given to me by new Apostolic Letters to be then sent to me. I was notified of all this by a letter of the S. Congregation and a Brief dated July 14, 1823.¹⁰

politan jurisdiction of the Archbishop on San Domingo, are so far away from the city of St. Louis in Upper Louisiana where the Bishop of New Orleans has established his residence, that he is absolutely unable to take care of them, and therefore has resigned his right over them; lest the faithful residing in the Floridas should be deprived of spiritual help, We, by the advice of our Ven. Brethren the Cardinals of the Congregation of Propaganda, have resolved to dismember from the Diocese of New Orleans the two Floridas and to unite and annex them provisionally to the recently created Vicariate Apostolic of the Territories of Mississippi and Alabama; and finally it being our wish that our Ven. Brother Joseph Rosati, recently elected Vicar Apostolic with Episcopal dignity and title of the two Territories of Mississippi and Alabama, should have care of, and jurisdiction over the two Floridas as well, with all the faculties enjoyed by the other Bishops of the United States: so, in virtue of our Apostolic authority by the tenor of the present letter, We decree, this to stand until other provision shall be made by this Holy See.

Given at Rome, near St. Mary Major, under the seal of the Fisherman, the 21st day of January of the year 1823, twenty-third of our Pontificate.

H. Card. CONSALVI.

9. In order to strengthen his plea for refusing the Episcopate, Rosati wrote to Cardinal Consalvi, on April 2, 1823, representing that the creation of the new Vicariate Apostolic was not called for. Of this letter, No. 2 of the Official Correspondence, the rough draft is extant in the Archives of St. Louis Archdioc. Chancery.

Your Eminence:

As soon as I received the letters of the S. Congregation which, together with the Apostolic Briefs, reached me in December (Rosati's memory here fails him: a note written by him on the back of the Propaganda letter of Sept. 7, 1822 informs us that this letter was received on November 20) of last year, I wrote Your Eminence, begging you most earnestly to spare my weakness and to deign to have someone else more worthy of the honor of the Episcopate appointed to the Church of Mississippi and Alabama. In my doubt as to whether you would graciously listen to my humble entreaty, I made inquiries touching the state of those Churches, and I have learned from one of the priests of our Congregation, who visited those places, that there are very few Catholics living in that country. In Alabama, the town of Mobile is the only one where there numbers are such as to enable them—and this scarcely—to support the one single priest who was given them as Pastor by the Right Rev. Bishop of Louisiana; at Natchez, Miss., the number of Catholic families does not go beyond thirty; and they are incapable of supporting the pastor, so that the Rev. Constantine Maenhaut, who had been put in charge of that parish, is soon to leave it; finally at Bay St. Louis, Miss., there are about twenty Catholic families, naturally likewise unable to support a priest. Such being the case, Your Eminence may easily conclude to the absolute inexpediency of establishing a Bishop in those districts, as Religion may derive therefrom practically no advantages, and a Bishop could not get there the means of keeping up his dignity and even the bare necessities of life. I doubt not that the S. Congregation, on the strength of these motives, will come back on its former decision, and let me work the rest of my life for the salvation of souls to the best of my limited ability in this Diocese and in the bosom of the Congregation of the Mission, which I love as a Mother. Trusting that this shall be the case, I pour to Almighty God my prayers for Your Eminence's health, and, kissing the sacred purple, subscribe myself

Your Eminence's

Most devoted and obedient servant

Joseph ROSATI, *priest of the Congreg. of the Mission.*

St. Mary's Seminary, Bois Brulé, April 2, 1823.

Deterred by the advice of our Vicar General and of the

10. Original in Archives of St. Louis Archdioc. Chancery. A translation of this important document was given in *The Catholic Historical Review*, Vol. III, No. 1, April 1917, pp. 18—19.

*To our Beloved Son Joseph Rosati, Priest of the Congreg. of the Mission,
Bishop elect of Tenagra,*

PIUS VII. POPE.

Health and the Apostolic Blessing.

Beloved Son,

Last year, by the report of the Secretary of the Congregation of our Venerable Brethren the Cardinals deputed to the Propagation of the Faith, We were made cognizant of the fact that the two Territories of Mississippi and Alabama, in the United States of America, the spiritual care of which devolved upon the Archbishop of Baltimore, are so far distant from the Metropolitan See that the said Archbishop was not able to take care of them either by himself, or by our Ven. Brother Louis Bishop of New Orleans as his Vicar General, on account of the latter's residing in St. Louis, in Upper Louisiana, that is, some five hundred leagues from the afore-mentioned Territories; and for this reason the Archbishop of Baltimore of his own accord resigned the spiritual administration of these Territories; whereupon We deemed it a duty of our Pastoral Office to provide for the necessity of the faithful of those parts, and accordingly appointed you, by Apostolic Brief dated August 13, 1822, Vicar Apostolic with the dignity and title of Bishop of Tenagra for the two above-mentioned Territories; finally, as the aforesaid Bishop of New Orleans, owing likewise to distances, could not in any way take care of the Floridas, We, dismembering these two Provinces from the Diocese of New Orleans, joined them temporarily and until other provision should be made by this Holy See to the aforesaid Vicariate Apostolic by another Brief in date of January 21 of the present year.

But now a recent report of the Secretary of the same Congregation based upon a letter of the Bishop of New Orleans has apprized Us of the fact that the establishment of the above-mentioned Vicariate and the union thereto of the Floridas made later, as well as your designation for that Vicariate, are not only purposeless, owing to the small numbers of Catholics in the countries forming it, not only inopportune because these countries are utterly unable to support a Bishop, but also your very appointment will be a calamity for the cause of Religion in all Louisiana, for your departure from Louisiana will strike the death-blow, it is asserted, and to the house of the Congregation of the Mission recently erected and working so usefully in Louisiana, and to the Ecclesiastical Seminary, and finally to the College founded for the education of young men in Religion and in the liberal Arts, as you are the only person, on account of the scarcity and youth of the sacred ministers residing in those parts, who can usefully be at the head of those establishments.

After mature consideration of all the above, and by the advice of our Ven. Brethren the Cardinals of the Congregation of Propaganda, for the greater good of Religion and of the faithful, We deem it advisable to change our decision.

Therefore, the above-mentioned Apostolic Letters whereby We made you Vicar Apostolic of the Territories of Mississippi and Alabama in the United States, and added to them the Floridas dismembered from the Diocese of New Orleans, and elected you Vicar Apostolic, We, in virtue of the Apostolic authority, by the tenor of these presents cancel and abrogate; and thus, as We had elected you Bishop of Tenagra as per our former Apostolic Letter of August 13, 1822, and as you now have possibly received already Episcopal Consecration, cancelling likewise your appointment as Vicar Apostolic, We designate you to aid the Bishop of New Orleans in the administration of his Diocese in quality of his Coadjutor; the following, however, being understood both by you and by that Bishop: Louisiana shall be divided into two Episcopal Sees within three years; if, which may God avert! the Bishop of New Orleans should depart this life before the division be made, you shall at first assume the administration of the whole Louisiana; then, when the division is made, you shall have the government of only one of these two Sees, and the other shall be turned over to the person designated by the Apostolic See.

If, on the other hand, the division of Louisiana is carried to execution during the lifetime of the Bishop of New Orleans, which We heartily beg of the Lord, then our wish is that you, resigning at once your office of Coadjutor, should be by Apostolic Letters then to be issued created Bishop of that one of the two Sees which the Bishop of New Orleans will not take forhimself.

We ordain, moreover, in the name of holy obedience, to all and every one whom it may now or eventually concern, that they receive you in quality of Coadjutor, and if the division of Louisiana is not consummated during the lifetime of the Bishop of New Orleans, then immediately after his demise in quality of spiritual head of the whole Louisiana, according to the tenor of these presents; and that they be subject to you and obey you and receive your salutary advice and your commands reverently and fulfill them effectually: otherwise every sentence and penalty which you will decree lawfully against the contumacious We shall uphold, and shall inviolably procure its execution by the authority communicated to Us by the Lord, until condign satisfaction be obtained.

Given at Rome, near St. Mary Major, under the seal of the Fisherman, on July 14, 1823.

H. Card. CONSALVI.

Right Rev. Bishops of New Orleans¹¹ and Bardstown from resisting the will of the Sovereign Pontiff and of the S. Congregation, to the latter, by a letter of Dec. 6, 1823, I made known my acceptance, together with my purpose of receiving Episcopal Consecration as soon as possible.¹²

Letter to the
S.C. of Prop.
No. 4.

However, as I had sent back to Rome the Apostolic Letter of August 13, 1822¹³, the S. Congregation returned it to me, adding a new letter, dated November 22, 1823, commanding me to obey the will of the Apostolic See.¹⁴

11. Bishop Du Bourg, writing from Iberville, La., under the date of November 22, 1823, said in part: "*Alea jacta est*.... There can be now no question of hesitating, for the document is imperative, and, however afraid you are at the thought of the Episcopacy—a fright certainly quite natural, which I can never think of allaying, knowing as I do the dangers and troubles besetting that office—all that is left for you to do now is to bow your head under the yoke imposed upon you.—Father Baccari is aware of the imperative clause referred to above, and has approved of it." (Original in Archives of St. Louis Archdioc. Chancery.)

12. The rough draft of this letter has not been preserved; but the text is extant in the Register of Rosati's official correspondence under No. 4, as indicated in the margin of the *Diary*.

13. He had sent them back by Father Philip Borgna, C. M., assistant at the Cathedral of New Orleans, who was going to Europe to restore his health seriously impaired by an attack of yellow fever to which he had almost succumbed during the fall of the preceding year. Whilst Father Borgna was urged by Father Rosati to plead for him, that he be spared the burden of the Episcopate, he was strongly advised by Bishop Du Bourg, on the other hand, to work for the appointment of Rosati as Coadjutor. See Letter of Du Bourg to Borgna, Washington, D. C., February 27, 1823 in *St. Louis Catholic Historical Review*. Vol. II, No. 1—2, January-April 1921, pp. 118 and foll. The documents returned to Rome were accompanied by this letter to Card. Consalvi (Rough draft in Archives of St. Louis Archdioc. Chancery):

Your Eminence:

No sooner was I informed by Your Eminence of my appointment to the Vicariate Apostolic of Mississippi and Alabama and my elevation to the Episcopate, than I most humbly entreated the S. Congregation, in a letter addressed to Your Eminence, not to lay upon my shoulders a burden which is beyond my strength. After further consideration, for I did not wish to oppose the will of God, I think I ought to persevere in the same disposition, owing to the reasons which I most humbly explained to Your Eminence in my second letter (the letter cited above in Note 9; that letter had just been written the day before this was penned). I have no doubt but that these reasons will meet the approval of the S. Congregation. In consequence I am returning to Your Eminence the Apostolic Briefs together with the faculties granted me, beseeching you most earnestly to be pleased not to consider this course of mine as an act of disobedience. Indeed I firmly hope with the grace of God that, amidst the sad examples given in this unhappy country even by those of the household of the faith, I may until death profess for the Vicar of Jesus Christ that veneration, obedience and fidelity which I have imbibed from my early years in the Eternal City.

With the greatest respect, and kissing the sacred purple, I am

Your most humble and obedient servant,

Joseph ROSATI, priest of the Congreg. of the Mission.

St. Mary's Seminary, April 3, 1823.

Determined as was Father Borgna to disregard his superior's wishes and to follow his own judgment in this affair, he was spared the trouble, for the matter had been settled months since when he arrived in Rome in the beginning of November 1823.

14. Original in Archives of St. Louis Archdioc. Chancery.

Right Reverend Sir.

I surmise that, when you receive this letter, Your Lordship will be in possession of a letter of the S. Congregation of July 5, and, added to it, an Apostolic Brief whereby Pius VII, of holy memory, appointed you Coadjutor to the Right Rev. William Du Bourg, Bishop of New Orleans. I take it for granted likewise that you learned from the same letter the repeal of the Apostolic Brief of August 13, 1822, whereby the administration of Mississippi and Alabama was confided to you as Vicar Apostolic, and, on the other hand, the confirmation of the Apostolic Letter of the same day electing you Bishop of Tenagra. When, therefore, I received yours of the 3rd. of April 1823, to which you had joined the Brief concerning the Vicariate, which you begged to decline, and also the Brief of your election to the Bishopric of Tenagra, as you thought that, since you were not to assume the office of Vicar Apostolic, you were not either to be promoted to the Episcopal dignity,

December 7 Faculty was granted to the Bishop of Tenagra to dispense the Missionaries from the divine office, and impose upon them instead the recitation of the fifteen decades of the Rosary.

1824 In compliance with these orders of the Holy See, and receiving from the Bishop of New Orleans letters advising me of the choice of the place in Lower¹⁵ Louisiana where the Consecration was to be, and of the most convenient time for that ceremony¹⁶, I made my prepara-

I. Circ. Letter to the Priests of the Dioc. No. 1.

I deemed it advisable to write at once to Your Lordship, to send you back the aforementioned Brief of your election to the Episcopacy, in order that, as soon as you can, now that the office of Coadjutor has been conferred upon you, you should receive Episcopal Consecration.

I do this with this letter and urging that you obey the will of the Apostolic See, I pray God, etc.

Julius M. Card. DE SOMLIA, Dean of the S. College.
Peter Caprano, Archbp. of Icon, Secretary.

15. Writing from Iberville, La., on November 22, 1823, Bishop Du Bourg, announcing to Father Rosati he had received the *Mandatum Apostolicum* for the latter's consecration, and declaring to him he should submit to the wishes of the Holy See (See above Note 11) added: "The Pontifical Brief is all the more precious and sacred, because it is as the last will and testament of our Most Holy Father (Pius VII), who lived only thirty-five days after it was expedited. Have a funeral service for him in all the churches of Upper Louisiana." (Original in Archives of St. Louis Archdioc. Chancery). In compliance with this request, Bishop-elect Rosati sent to all the Pastors of Upper Louisiana the Circular Letter referred to in the marginal note of his *Diary*, and entered under No. 1 in the Register entitled by Fr. Van der Sanden *Copiae Litterarum et Documentorum Officialium a Rmo Josepho Rosati Epo.* This was his first act of administration. According to Du Bourg's petition, which was sanctioned by Rome, the Coadjutor was to continue as Superior of the Congregation of the Mission, reside in the Seminary at the Barrens, and have especial charge of Upper Louisiana. This first Circular, written on January 14, 1825, was as follows:

Reverend Sir:

The news of the demise of our Most Holy Father Pope Pius VII, which you undoubtedly learned from the newspapers, having been ascertained through most trustworthy channels, it behooves all the faithful to pay to his memory fitting honors, as to the head of the universal Church, and to make the suffrages which filial piety ought to inspire to them for the repose of his soul. You are accordingly requested, Reverend Sir, to celebrate for that purpose a solemn service in your church, and in order that your people may assist thereat, you will announce it publicly beforehand at Mass, urging them not to fail to fulfill this last duty to their common Father.

In order to return thanks to God for the special Providence which He has shown upon His Church, by giving it in His mercy, after a very short interregnum, a Pontiff most worthy to succeed the great Pius VII, in the person of Leo XII, you are requested to sing a solemn Mass *pro gratiarum actione*, that is, the Votive Mass of the Most Holy Trinity with *Gloria* and *Credo*, and with the Collect *Deus cujus misericordiae non est numerus*, which is to be found immediately after that Mass, among the Votive Masses at the end of the Missal. After Mass you will expose the Blessed Sacrament, sing the *Te Deum* and will give Benediction *more solito*. All this may be done on the Sunday after the day on which you have the solemn funeral service.

I take this opportunity to humbly recommend myself to your holy sacrifices, and to beg you to obtain for me from on high the graces I need to bear the burden which has just been imposed upon me, in order that it may not prove a cause of ruin to me or to others.

I am sincerely, Reverend Sir,
Joseph ROSATI, Bishop elect of Tenagra,
and Coadjutor of New Orleans.

16. The question of the most suitable place was not easily settled. Bishop Du Bourg's first thought was in favor of Lower Louisiana "in order that most of the priests may be present" (Letter of November 22, 1823). It seems, however, that later on he formed other plans, and apparently communicated them to the Bishop Elect in a letter which has not been preserved: for, writing on December 29, he says: "Since writing to you, My Very dear Lord and Brother, I have changed my opinion in regard to the place of your Consecration, and have determined to ask you to come down to our Louisiana for that ceremony... My intention is that it should take place at Donaldsonville." (Original in Archives of St. Louis Archdioc. Chancery).—The day also was the subject of some hesitation. In the letter just quoted, Du Bourg said: "I thought the most favorable day might be that of the feast of your Patron Saint, March 19. It seems to me that you have time to reach here, as I have no doubt, there is some steamboat coming down during the

- January tions for the journey. Accordingly I started from the Seminary for Ste. Genevieve as winter was at its fiercest. Received there most amiably by Father F. X. Dahmen¹⁷, priest of our Congregation and Rector of that Church,
- February I stayed with him waiting for a boat. On the Sunday,
1 preached at high Mass to the people.
8 Septuagesima Sunday; preached at high Mass to the people.
15 Sexagesima Sunday; preached at high Mass to the people.
22 Quinquagesima Sunday; celebrating Mass early in the morning, went on board, and we left Ste. Genevieve.

month of February. At any rate the ceremony will take place as soon as possible after you arrive here." But further reflections compelled the Bishop to alter this part of his plan, as we learn from his letter of January 1, 1824 (Original in Archives of St. Louis Archdioc. Chancery): "I had not considered when I wrote you last, that the Consecration of Bishops cannot take place except on the feasts of the Apostles, or on Sundays, unless there be a special dispensation. Now it would never do to have your Consecration on a Sunday, because the Clergy of the Parishes could not be present, and the earliest feast of Apostles is May 1st. It will be well enough, therefore, if you start in time to be here before Easter, which falls on April 18, so as to have the leisure to take a rest and make your retreat." Ten days later, the arrangements, altered once more, took at last final shape: "One unfortunately, does not advert to everything at once. Now I just noticed that May 1st, this year, falls on Saturday, a fact which places as much difficulty in the way of a gathering of the clergy as Sunday itself. I, therefore, set about to examine if we could not find a more suitable day. March 25th, feast of the Annunciation, which falls on the Thursday of the third week of Lent, would unite all the advantages. But are Episcopal Consecrations allowed on a feast day which is neither a Sunday, nor the feast of an Apostle? I doubt it, for the Pontifical says that a Pontifical dispensation is necessary to have an Episcopal Consecration on such days. All this is so embarrassing that I see no longer what to do. However, I would be inclined to believe that, on a point unimportant in itself, when there are grave reasons to suppose the Dispensation, and recourse is impossible, it is perfectly reasonable to interpret the wish of the Sovereign Pontiff. Hence I would conclude that the ceremony should take place on the day of the Annunciation." Letter of January 10, 1824 (Archives of St. Louis Archdioc. Chancery).

17. Rev. Francis Xavier Dahmen was born at Düren, in the Diocese of Aix-la-Chapelle, on March 23, 1789, and when he became of age, was drafted into Napoleon's army. In 1815, when the first Lazarist expedition for Louisiana was organized, he was in Rome, where resided a brother of his, Father Peter Dahmen, first a *Paccanarista*, and later Rector of the pious work of the *Convertendi*; no doubt, he had come there with a view to embrace the clerical life, and probably had commenced his ecclesiastical studies. At any rate he offered his services to Bishop Du Bourg, and left the Eternal City with Father De Andreis, on December 15, 1815. During the journey, and the various stops made by the little band on its way to America, he pursued his studies under Rosati and De Andreis, receiving Tonsure and Minor Orders from the hands of the Bishop of Louisiana at Bordeaux on May 23, feast of the Ascension, and subdeaconship at Bardstown. Reaching the Barrens with the numerous company headed by Rosati after an eventful journey down the Ohio, he was ordained deacon on November 1, 1818, at Ste. Genevieve, Mo. Meanwhile he had begged admission into the Congregation of the Mission, and had been accepted. From Ste. Genevieve, therefore, he reported to St. Louis, where, together with Father Andrew Ferrari, and Joseph Tichitoli, a Subdeacon, he commenced his noviciate under Father De Andreis on December 3, 1818. Ordained to the priesthood in St. Louis, on September 5, 1819, he was some time afterwards missioned to Vincennes, Ind., to replace Father Anthony Blanc, sent to another field of labor. His first entry in the Baptism Register is dated February 18, 1820, the last entry of Blanc being made on January 29. Father Dahmen remained at Vincennes, first with Father Ferrari (who had come there at the end of June) until the end of October, 1820, when the latter was recalled to Missouri to take his vows, then alone until he was recalled November 1821 (his last entry in the Baptism Book is dated Novembre 6), owing to the inability of the parish to support a priest. Until the month of April of the following year, 1822, he remained at the Seminary; after that date we find him twice for some time at Florissant, Mo., substituting for Father De la Croix, then on a mission among the Indians (See *St. Louis Catholic Historical Review*, Vol. II, p. 65 and foll.); and from there he was sent in September to the parish of Ste. Genevieve, become vacant by the death of its Pastor, Father Henry Pratte (September 1, 1822). Cf. Short Manuscript Life, in the Archives of the Procurator General C.M., Rome; F. G. Holweck: *Father F. X. Dahmen, C.M., A Biographical Sketch of the Pastor of Ste. Genevieve, Mo., and St. Vincent's, St. Louis, (1789—1866)*, in *Pastoralblatt*, September 1918.

March Until the mouth of the Ohio, river trip quite difficult, owing to the low stage of the water. Five times we struck sand bars, so that it was only after twelve days, that is, on March 4, that we reached there. The remainder of the journey we made most rapidly, for the Ohio, brimful of water, bringing to the Mississippi its most generous tribute permitted the latter to carry the largest vessels; accordingly in three days we made Natchez, and the following day late at night I left the boat and landed near Donaldsonville. There for two days I enjoyed the hospitality of Father Brassac¹⁸, welcomed¹⁹ Fr. Acquaroni²⁰, who came to see me; and, accompanied by Fr. Brassac went over to see the Bishop at the house of his nephew nine miles from the Church of the Ascension on the left

18. Rev. Hercules Brassac was born at Marvejols, in the Diocese of Mende (France). He was one of the recruits made by Bishop Du Bourg during his long sojourn in France (1816—1817), and came to America with that prelate on the *Caravane*. That he was then sufficiently advanced in his ecclesiastical studies is evidenced by the fact he received from his Bishop in the chapel of St. Mary's Seminary, Baltimore, soon after landing, Minor Orders and Subdeaconship. He continued his Theology at Bardstown, Ky., under Father Rosati; and arriving at the Barrens with all the Louisiana colony the 1st of October 1818, he was shortly after ordained deacon, and on All Saints' Day he received Holy Priesthood at Ste. Genevieve. After spending some time near Harrisonville, Ill., where he inaugurated his sacerdotal ministry, he was sent to the newly established parish of St. Charles du Grand Coteau, La., his letter of appointment bearing the date of April 29, 1821. He remained there one year, performing his last baptism in the parish on May 14, 1822, and was transferred to Donaldsonville. See Most Rev. S. G. Messmer: *The Rev. Hercule Brassac, European Vicar General of the American Bishops (1839—1861)*, in *The Catholic Historical Review*, Vol. II, No. 4, January 1918, pp. 392—416; 448—470.

19. *Amplexatus sum*.

20. Rev. John Baptist Acquaroni, a native of Porto Maurizio, on the Genoese Riviera, had, on June 3, 1807, shortly after his sacerdotal ordination, entered the novitiate of the Congregation of the Mission in Rome. On account of the political disturbances then waging, he was allowed by special dispensation, to make his vows on April 1, 1808. Obligated to flee from Rome, he went back to Porto Maurizio where he exercised the holy ministry until, order being at last restored, he reported to the Vicar General at Monte Citorio, just about the time the first American band obtained by Bishop Du Bourg was being organized. He started from Rome with Fr. Rosati on October 21, 1815, staying two months at Marseilles, and reaching Toulouse on January 20, 1816. There they were joined, four days later by Father De Andreis and his companions, who had travelled overland. On February 7, Frs. Rosati and Acquaroni reached Bordeaux. Together all the missionaries waited for Bishop Du Bourg, together they sailed, on June 13, on *The Ranger*, bound for Baltimore, and together they travelled from Baltimore to Bardstown. Fr. Acquaroni remained in St. Thomas' Seminary until the arrival of Bishop Du Bourg and his numerous company, when the necessity of making room for the newcomers obliged Bishop Flaget to assign him to the house of a Catholic, five miles from the Seminary. He does not seem to have progressed much there in the knowledge of English, and soon tired of living apart from his companions; he therefore begged Fr. De Andreis to call him to St. Louis, where he arrived between the 22nd and the 25th of April, 1818. A few months later Bishop Du Bourg put him in charge of the two parishes of Portage de Sioux and La Dardenne, Mo. In October 1820 he accompanied from St. Louis to the Barrens the body of Fr. De Andreis. In the summer 1822, he begged to be relieved of his Missouri charge, and was sent to St. Michael's, La. Owing, however, to a misunderstanding, Fr. Sibourd had missioned there another priest when Fr. Acquaroni arrived; he was then sent to St. Joseph, and, finally to the Cathedral of New Orleans in Fr. Borgna's place, when the latter started for Europe. Judging from Bishop Du Bourg's letters, this appointment was rather ill advised: "He lacks a little the polite manners which some people want to see in a priest" (Du Bourg to Rosati, Aug. 28, 1822). "The said Fr. Acquaroni has no common sense... He is childish, and so lacking in discretion as to be the laughing stock of some people" (October 3, 1823). The Bishop even complains in the same letter of Acquaroni's independence and disregard of poverty, and one month later (November 9) declares it urgent that he should be recalled from the city. It turned out that Fr. Acquaroni was attacked by a disease, which the doctors called scurfy-leprosy, contracted at Portage de Sioux, which rendered his return to Italy imperative. He was, at the time of Bp. Rosati's visit to Louisiana, preparing to sail.

March side of the river ²¹; we welcomed him just as he was coming back from New Orleans. Two days I enjoyed there his company and conversation, and accompanied by him I came back to Donaldsonville. The next day, after the divine service, Fr. Brassac took me over to the Parish of the Assumption; there, as the guest of the Pastor, Fr. Bigeschi, ²² I made a few days' retreat, after which Frs. Bigeschi, Tichitoli ²³ and myself set off for Fr. Bernard de Deva's, ²⁴ where we remained over night; the following day we reached St. Joseph's ²⁵ where we spent the rest of that day and the night with Frs. Potini ²⁶ and

21. Bishop Du Bourg's nephew here spoken of, was Michael Doradou Bringier, who had married at Baltimore on June 17, 1812, Louise Elizabeth Aglaé Du Bourg, daughter of Pierre François Du Bourg de Ste. Colombe, then fourteen years of age. The home of the Bringiers, "la Maison Blanche" or White Hall, was near the place here described by Rosati. Near by was "The Hermitage," a wedding present of Marius Bringier, the bridegroom's father, to the young couple. On coming home after the wedding, Michael Doradou had at once set about erecting the splendid mansion still standing and recently renamed St. Elmo. "The Hermitage was the favorite home of Bishop Du Bourg, who thus describes his life there in a letter to his Brother Louis at Bordeaux (August 6, 1823): "I am staying since the last two months at my niece's; I have a separate house, quite pretty, where I am enjoying a peace which I had not known for many years. These dear children overwhelm me with attentions. On Sundays a very large crowd of people come to my chapel. I am preparing my youngest niece, with two other young girls, for their first communion, which shall take place September 8." *Annales de la Propagation de la Foi*, Vol. I, Fasc. 5, p. 42.

22. The Rev. Joseph Bigeschi, young priest of Florence, was enrolled by Bishop Du Bourg for the Louisiana Mission, and assigned to the parish of the Assumption of La Fourche, La. Bishop Rosati always held him in the highest esteem.

23. The Rev. Joseph Tichitoli was a native of Como, Italy, and one of the students who had gathered together, at Milan, into a kind of pious association under Father John Mary Rossetti, and offered themselves in a body to Bishop Du Bourg when the latter visited Lombardy, early in 1816. Whilst it was agreed that the rest of the company should wait some time (they started only in 1818), nevertheless the prelate, who later on confided to a friend he had found something particular in the young cleric that strongly appealed to him, took him along with him, intending to send him to America with the band headed by Father De Andreis, and conferred upon him at Bordeaux (May 23, 1816) the Minor Orders. During the voyage and the long sojourn at Bardstown, Mr. Tichitoli continued his clerical studies. He had at an early date manifested his desire to join the Congregation of the Mission. Hence, when the Louisiana band moved to the Barrens, he remained there only a few weeks, and, on November 26, arrived in St. Louis to make his novitiate with Father Ferrari and Mr. Dahmen. His health, however, had never been strong, and almost immediately the doctor declared him unable to stand the climate of St. Louis. Bishop Du Bourg then ordained him deacon on the 14th of December (he had been made subdeacon at Bardstown), and priest the next day, and sent him to Father Bigeschi in Louisiana to recuperate. Here is how Father Rosati spoke of him in a letter of December 11, 1821 to the Vicar General of the Lazarists in Rome: "Fr. Tichitoli is a most precious subject, full of zeal, and a very able preacher both in English and in French. Before coming up to the Seminary to make his vows (which he made July 26, 1821) he was sent by the Bishop to give a kind of mission in a little town where there was scarcely any knowledge of religion. In four weeks that he stayed there, the whole town was changed, there were extraordinary conversions, and at the general communion two hundred persons—a thing absolutely unheard of in the small towns of this country—received our Lord with remarkable sentiments of compunction and tender piety. If we could give missions, he would be the man." Meanwhile he was acting as assistant to Father Bigeschi.

24. Religious Capuchine, was pastor of St. Gabriel, Iberville, having also charge of St. Bernard of Galveston, La., from Sept. 25, 1785 to April 28, 1788; next he is found at St. Martin des Attakapas from 1788 to 1791; at a later date he was put in charge of Assumption, Bayou Lo Fourche; at the time of the withdrawal of the Spanish administration, he decided to remain in Louisiana, and probably was secularized. He owned in the La Fourche district quite extensive property which he had acquired for pious purposes.

25. St. Joseph's church was erected in 1819 on land given in 1816 by Baptiste Hébert, and served the two parishes of Lafourche and Terrebonne.

26. Rev. Anthony Potini, a native of Velletri, where he was born in 1799, entered the Congregation of the Mission at Monte Citorio, Rome, in January 1816, and was sent to America while yet a scholastic in 1818, arriving at the Barrens January 5, 1819. Ordained to the priesthood on the Sunday before the feast of All Saints, 1820, he was sent during the spring of 1821 to take care of the parish of St. Joseph.

March 23 Rosti,²⁷ priests of our Congregation who have charge of that Parish. The next day after Mass we went back to Fr. Bernard's and remained with him until the following day, being detained by rain. After dinner we came to the Assumption and finally to Donaldsonville, where I found the Rt. Rev. Bishop of New Orleans and most of those who had been invited to the Consecration. Everything in the church²⁸ was in readiness; the joyous peal of the church bell, the roar of the mortar, the sound of innumerable pipes first from the houses near the church, then from every other house inside and even outside the Parish of the Ascension heralded to all the faithful the morrow's celebration.

25 Accordingly,²⁹ on the day devoted to commemorate the Lord's Incarnation, in the church of the Ascension at Donaldsonville, amidst a great concourse of people, the following pastors and members of the clergy of the Diocese being in attendance: Revs. Bernard Deva, former pastor of the Assumption; Joseph Bigeschi, present rector of the same parish; Charles De la Croix,³⁰ pastor of St.

27. The Rev. Joseph Rosti was a Milanese, and a member of the pious association under Father John Mary Rossetti, who, persuaded by Bishop Du Bourg to come to America, sailed with Father Cellini, and Messrs. Borgna and Potini in 1818. Soon after reaching the Barrens, he sought admission into the Congregation, and, while yet a novice, was raised to the priesthood by Bishop Du Bourg, in Octobre 1821. After taking his vows (June 1, 1822), he was sent to Lower Louisiana.

28. "The church there is very handsome, of brick, with three aisles the roof of which is supported by columns, and quite tastily finished; it was built five or six years ago" (Bishop Rosati to Fr. Baccari, Vic. Gen. C. M., March 29, 1824).

29. Bishop Rosati wrote an account of his Consecration on March 28 to the Cardinal Prefect of Propaganda (See hereinafter Note), and the next day one to Father Baccari, Vic. Gen. C. M., in Rome, and another to his brother Nicola Rosati, at Sora. The *Annales de la Propagation de la Foi* (Vol. I, Fasc. 5, p. 35 and foll.) contain a narrative of the same event by Father J. Tichitoli, C. M., in a letter to Mrs. Fournier, Bishop Du Bourg's sister.

30. An excellent sketch of the Life of Father Charles de la Croix, by Rev. F. G. Holweck, may be found in the *St. Louis Pastoral Blatt*, Vol. 53, No. 7, July 1919.

31. The Rev. Aristide Anduze, a native of the Diocese of Rennes, France, was, no doubt one of the recruits made by Bishop Du Bourg in France, although he did not come with him on *La Caravane*. We hear of him first, as a Student of Mount St. Mary's Seminary, Emmitsburg, Md., where, according to the notes of Father Bruté, in 1818, he was the first person permitted by the Archbishop to study theology for two years," acting, while yet a student of theology as tutor in the College (1819—1820). He came to Missouri in the summer 1820, and Bishop Du Bourg announced his arrival to Father Bruté in these terms: "Anduze has arrived here. He loves you most dearly. I hope he will settle down. He manifests the best dispositions, and, above all, the one I prefer before all others—candor" (July 22, 1820. Original in Catholic Archives of America, University of Notre Dame, Ind.). Anduze was ordained the following year (November 1821) and kept at the Academy in St. Louis. Early in 1823 he was in the East; and Bishop Du Bourg sent him ahead from Cincinnati to the Barrens, where he was to wait for the prelate (Du Bourg to Rosati, Cincinnati, April 13, 1823. Original in Archives of St. Louis Archdioc. Chancery). Father Rosati was very desirous to have the young priest remain at the Seminary; but Bp. Du Bourg sent him back to the Academy in St. Louis: his stay there this time was rather short, for, on July 23, 1823 Blanc writes to Rosati that Bishop Du Bourg intends to install Anduze at Natchitoches next October. The project, however, did not come to realization, and shortly after that date we find Anduze in charge of St. James' Parish, Ia. The *Annales de la Propagation de la Foi* (V, p. 593—594) relate the story of a strange deathbed conversion brought about by him in that parish: "One of those men who are Christians only in name, being dangerously sick, and unwilling to call the priest, one of his relatives notified Fr. Anduze, who went at once to visit the sick man. After various preambles, Fr. Anduze broached the subject of confession; but the man

March Michael's; Anduze,³¹ of St. James'; Brassac, of the Ascension; Potoni, of St. Joseph's; Rosti and Tichitoli, priests of the Congregation of the Mission; Millet,³² pastor of St. Charles; Peyretti,³³ Janvier; Mr. Hermant,³⁴ a cleric; the Very Rev. L. Sibourd, Vic. Gen.,³⁵ and Father Anthony de Sedella,³⁶ O. M. C., fulfilling by dispensation the office of Assistant Consecrator, I was anointed and consecrated by the Right Rev. Louis William Du Bourg; Father Anduze preached the sermon.³⁷

at once rejected the idea and declared he did not wish to go to confession. Fr. Anduze insisted for some time; but seeing it was to no purpose, at last fell on his knees at the foot of the sick man's bed, and recited this prayer of a sinner dying in despair: "O God, it is true that thou createdst me and madest me to thy own image and likeness; I owe thee everything, and consequently do belong rightfully to thee; but no matter: I wish to be thine neither in time nor in eternity. Jesus Christ died for me; I renounce Jesus Christ. The devil wishes my unhappiness and my eternal loss: I wish to go with him to burn eternally. Thou createdst me for heaven; thou meritedst it for me: but I desire hell for my eternal lot." On hearing this strange prayer, the sick man became very uneasy and said to Father Anduze: "I do not say that; I do not say that!" Unheeding the interruption, Father Anduze went on: "Thy graces, the merits of Jesus Christ, heaven, eternal happiness. I refuse, and trample under foot; hell, an eternity of misery, is what I want, what I am bent on getting,—I do not say that; I do not say that!" broke in again the moribund. "True," went on Father Anduze, "I do not say that in so many words; but my whole life says it for me; and even at this hour of death my refusing to go to confession says it still louder." At last the sick man, hearing Father Anduze going on in the same strain, broke down, made his confession and died in great sentiments of piety." Father Anduze did not stay long at St. James, and before the end of the year was transferred to St. Gabriel's, Iberville, La.

32. Ordained at Ste. Genevieve, on August 17, 1819; left for Louisiana together with Fathers Martial and Evremont Harrisart on October 8th of the same year.

33. The Rev. Laurence Peyretti, born at Carignan, Diocese of Turin, Piedmont, the 22nd of September 1799, was studying for the priesthood had received Tonsure and Minor Orders at Turin on April 21, 1821, and almost completed his theology, when he met Father Inglesi, and offered himself for the Louisiana Mission. He sailed from Havre on the 8th of May, 1822, in company with Father J. B. Blanc, and Messrs. Odin, Michaud, Andizio and Carretta, and landed in New Orleans July 11. Reaching the Barrens with his companions on the 30th of August, he was ordained Subdeacon at Ste. Genevieve on October 12, following; he then finished his course under Father Rosati at St. Mary's Seminary, and the next year, was called South by Bishop Du Bourg, who ordained him January 8, 1824.

34. Apollinaire Hermant, son of Pierre Francois and Mary Ann Bracher was born at Rodez on July 23, 1800. After studying theology for two years in his native diocese, he left France and came to Louisiana, where, in September 1823 he begged Bishop Du Bourg to admit him into his Diocese. The prelate accepted him intending, after his ordination, to bring him back to the College of New Orleans. He remained in the South during the winter, and, as we shall see hereafter, accompanied Bishop Rosati when the latter went back to Missouri. A few months later, Bishop Du Bourg wrote to the Barrens to "engage Mr. Hermant to turn his views elsewhere."

35. Father Louis Sibourd was sent in 1810 to New Orleans by Archbishop Carroll; Du Bourg, at the time of leaving New Orleans for Rome, April-May 1815 appointed him Vicar General in his absence, and office which Sibourd kept until his return to France in 1826. Meantime Bishop Du Bourg had repeatedly proposed him to Propaganda as Coadjutor, but without success (Cf. *St. Louis Catholic Historical Review*, Vol. I, pp. 304-311; Vol. II, pp. 47-51; 132, 134, 137, 139, 142, 143, 214, 219, 224; Vol. III, 116, 118.

36. Father Anthony de Sedella is too well known—although his character is to this day the object of great discussions—to need a particular notice here. Be it remarked only that, since the winter 1820-1821 he was reconciled with Bishop Du Bourg.

37. "An elequent sermon," wrote Bishop Rosati himself to Father Baccari, four days later (March 29) "Father Anduze preached an eloquent sermon" says likewise Father Joseph Tichitoli, C.M., in a letter of April 1st 1824 to Mrs. Fournier, Bishop Du Bourg's sister (*Annales de la Propagation de la Foi*, Tome I, Fasc. 5, p. 36). Tichitoli's letter adds a few details on the ceremony, which complete the account of Rosati's Diary: "Father De la Croix and Father Saunier, the former pastor of Donaldsonville were deacons of honor to the Consecrating prelate; Father Bernard (de Deva) assistant Priest... Father Brassac discharged the functions of grand master of ceremonies."

March 28 Assisted at the high Mass, after which I administered the Sacrament of Confirmation to five persons.
 Confirm. 5
 Letter to
 Prop. No. 5 Set off to go to see Fr. Cellini,³⁸ who resides in the

38. Father Francis Cellini, a native of Ascoli, Italy, was 37 years of age and had been a priest for a number of years, and for some time chaplain of the Hospital of the *Spirito Santo*, at the *Borgo*, in Rome, when he entered the Congregation of the Mission, on April 13, 1818, moved, it seems, by a strong desire to work on the foreign missions. He had not long to wait, for, just at the time of his entrance into the Novitiate of San Silvestro of the Quirinal, the Vicar General was organizing a new band for America, to strengthen that which had been sent in 1815 at Bishop Du Bourg's instances. He was designated and, after scarcely four weeks spent in the Novitiate, on May 8, 1818, set out with two scholastics, Messrs. Philip Borgna and Anthony Potini, for America. At Genoa they found another companion designated likewise for the expedition, the novice lay-brother Bettellani, and the band from Lombardy headed by Father Rossetti (Fathers Marliani and Marcellus Borella, Mr. John Rosti, cleric, and Joseph Piferi, Peter Vergani, Vincent Turatti, John Bosoni and Angelo Mascaroni, laymen). All sailed from Leghorn on the brick *Philadelphia* (July 2, 1818) and after a painful voyage of eighty-eight days, landed, October 1, in the Quaker City. Whilst Father Rossetti and his companions remained in the east, awaiting Bishop Du Bourg's orders, the four Lazarists started for the Barrens, where they arrived on January 5, 1819. Bishop Du Bourg first wished to send Cellini to Louisiana, whereas Father De Andreis' opinion was he should come to St. Louis to make his novitiate. It was finally decided to leave him at the Barrens, where he could be trained by Father Rosati whilst learning French and English (which he never mastered well) and lending assistance in the parish. As he had a fair knowledge of medicine, permission was asked (June 7, 1819) and obtained (December 11) for him to practise this art. Meanwhile he commenced missions, first at Apple Creek, and later on at New Madrid. In the summer 1822, however, Bishop Du Bourg called him to Louisiana, and appointed him pastor of Grand Coteau, where he arrived September 29. Bishop Rosati does not state here the purpose of his visit, which was not limited to seeing his Conferees. In order both to complete his reticent narrative, and to understand fully some occurrences recorded later on in the *Diary*, it will be useful to rehearse briefly the series of relevant events antedating this journey to Grand Coteau.

On arriving on his field of labor, Fr. Cellini, as no rectory was in existence, was given hospitality in the home of Mrs. Charles Smith, about one mile west of the Convent, and one mile and a quarter N.W. of the church. He soon won the good graces of his hostess. Already in a letter of January 27, 1823, he criticized the plan then agitated of an establishment of the Congregation in the La Fourche District: danger of yellow fever, swarms of mosquitoes, the country a swamp in winter, should strongly militate against it; but no such objections could be raised against the District of Opelousas. Now, he added, "Mrs. Smith is ready to give us in fee simple a piece of property contiguous to that of the Ladies of the S. Heart, and she would have a house built there at her own expense, capable of housing at least thirty boarders; and I am perfectly sure that she will not fail to assist us as long as she lives...I do not know exactly how much property she is willing to give, but it will not be less than 100 arpents." The intention of Mrs. Smith had been for some time to finish her life as a boarder in some religious house. She thought, when the Convent of the S. Heart was built, that she would be received there, but was disappointed to find that this was against the constitutions. On hearing of the coming to the Barrens of a Community of women, Cellini thought of that new house as a desirable home for his hostess; "but, supposing the plan of the institution which she desires to erect on her property here were not to materialize, and that our Congregation were not to establish itself here, she is absolutely determined to settle all her temporal affairs in this country and go somewhere else" (Cellini to Rosati, May 7, 1823). Whether the Congregation should start a house at Grand Coteau, or Mrs. Smith remove to the Barrens "for the greater advantage of the Seminary and of the new convent, depends absolutely on us: I can assure you she regards the Congregation as the apple of her eye, and certainly could not live any more under another direction than that of one of our priests." Fr. Cellini added this important recommendation. "I beg you not to speak of this to anyone; and if You think it fit to mention it to the Bishop, mention it as a project and without manifesting the intentions of that lady. She certainly has for the Bishop the esteem due to his character, but, because she was treated a little in a high-handed way, she now does not wish to have anything to do with him; the motives which have led her to this course of action I have examined very carefully, and they appear to me just and reasonable." This lack of confidence of Mrs. Smith in Bishop Du Bourg created a very delicate situation. As, however, the prelate was expected at Grand Coteau, he could not be kept in ignorance, and indeed Father Rosati broached the subject at the time of the Bishop's return from Washington. On July 29, he wrote to Rosati: "I don't know as yet how far advanced is the affair of Grand Coteau...I hope that God will bless this project, which I consider as very advantageous." As time rolled on, Mrs. Smith, who made novena upon novena, to know the will of God, was, according to Cellini, more and more inclined to "mother the Congregation": "she feels inspired to give our Congregation, the greater part of her fortune, but does not know how to do it" (September 3, 1823). Meantime Bishop Du Bourg clung to his project of a house in La Fourche (Letter to Rosati, November 9, 1823). As he delayed his coming, Cellini went to see him: "He does not disapprove of the project," he reported after the interview, "nay even, he is very much pleased with

March 30 parish of St. Charles of Opelousas,³⁹ the Rev. H. Brassac accompanied me.⁴⁰ We took dinner at Mr. Narcisse Landry's, and supper at Theodore Zacharie. The following day dinner at the Desabris Hotel, at Plaquemine. In the evening we reached the boat; nevertheless we stayed at the Hotel that night. The following day, we went on board, and sailed through all the Bayous which divide the Accatapas from the lower part of Louisisana.⁴¹ Leaving the boat at 4 p.m., we mounted horses, and covered the rest of the way within four hours, for at 8 p.m. we reached the home of Mrs. Smith. We found there the Revs. Cellini and Rosti⁴² who were just taking supper; after

it; nevertheless he would like to assert, here too, his high dominion, and put strings to the property that the benefactress wishes to donate to our Congregation without any reservation." What the reservations indicated by the Bishop were, we hear from himself in a letter of November 14, to Rosati: "The fortune of that lady consists of excellent and extensive lands, some thirty slaves, a goodly chattel of cattle, agricultural implements, house furniture, etc. The only restriction she would make, is her support, very much as was done by Mrs. Hayden at St. Thomas, Ky. This donation would be veiled during the lifetime of the donor, to avoid gossip; she would make a public deed for a piece of property measuring 8 by 40 arpents, well fenced and under cultivation. She would loan all her slaves to Fr. Cellini, on the condition she is to get from him her lodging and food on that property. I would like to specify she is to receive for her support one-tenth of the net income of the crops. As to the rest, she would settle that by a sealed holograph will in due form... However, it seems to me that Mrs. S. ought to stipulate that said property or the income thereof shall in no case be applied to no other part of the Church except this Diocese, as it is now constituted. 2° I should deem it advisable that you mention yourself that the one-tenth reserved for Mrs. Sm. during her lifetime shall go, after her demise, to the Bishop. This seems to me the means to prevent difficulties from ever arising between the Bishop and your Society... It behoves you, moreover, to give to the secular clergy that token of respect for and attachment to the Episcopate... I mentioned all this to Fr. C.; but you know how hard it is to argue with this good man." The "good man" indeed, would not hear of that: "I believe," he wrote to Rosati, "that, according to our constitutions, our property ought to be independent and free; hence I cannot see why Msgr. Du Bourg would enslave us to the Bishop in regard to our possessions. I believe that he should at least leave our rights intact. I made objections to him, but of course, without result." He concluded that Fr. Rosati should come, and see, and judge for himself. Which position was more according to ecclesiastical law, must be left for canonists to decide. But, in view of the stage reached so far by this project, somewhat strange is the sound of the words of Bishop Du Bourg to his brother (March 20, 1824. *Annales de la Propag. de la Foi*, I, V, p. 47): I was forgetting, in the enumeration of the good things in preparation, an establishment for the *Jesuits* (italics ours), at Opelousas. I am able to offer them there some 300 arpents of land, a church and a house, to which I hope a good soul will add 600 arpents, ten or twelve slaves and the furniture of a house. "Strange indeed,—unless a *lapsus calami* on the part of the Bishop, or the printer's devil in the *Annales*, is responsible for the substitution of the word *Jesuits* for *Lazarists*. However, this may be, Bishop Rosati's journey to Louisiana for his Episcopal Consecration naturally afforded the opportunity of a side-trip to Grand Coteau, which the importance of the affair at stake demanded.

39. That is, the parish of St. Charles of Grand Coteau in the district of Opelousas. The parish of Opelousas proper is under the title of St. Landry.

40. When Bishop Rosati advised Du Bourg of his intention of taking Father Brassac along on his journey to Opelousas, the Bishop did not relish this idea, and wrote so in unmistakable terms to his Coadjutor: "I consider it an imprudence to take Father Brassac as your travelling companion. I beg you to renounce this idea, and have most cogent reasons to request you to do so; you would not be long before experiencing the evil effects of such a step. Father Brassac will not take it ill; he is too right-minded for that. He is in no way responsible for the prejudices existing against him, and these might mar the success of your transactions." The Bishop advised Rosati to take along rather Father De la Croix, against whom there were no preventions. This warning, however, sent to Rosati on March 31, was too late since the Coadjutor, as we see in the text of the *Diary*, set out on March 30.

41. The travellers evidently took a boat plying on the Bayou Grosse Tête, thence going up the Alligator Bayou, through the forks of the Atchafalaya and up the Bayou Courtableau to Port Barré. The distance from Port Barré to Grand Coteau could be covered on horseback in four hours.

42. The Rev. Flavius Henry Rossi was pastor of Opelousas since May 2, 1819 (his letter of appointment by Bishop Du Bourg is dated from St. Louis, March, 1819).

- April greeting them I sat at supper with them.
 2 The next day, we went to the Convent,⁴³ where I said Mass, and gave the Benediction of the Blessed Sacrament to the Nuns and to thirty girls who are educated there.
 3 The next two days I said Mass in the same place, and
 4 preached to the Nuns and the girls.
 5 After Mass said at an early hour, I was taken back to the boat by Fr. Cellini; and, going on board, we sailed
 6 through the Bayous the next day; thence in a carriage we came about night fall to the Mississippi river; the
 7 next day we reached Donaldsonville, where Fr. Rosti⁴⁴ was waiting for us.
 8 After saying Mass, the next day, I crossed the river, and spent the rest of the day and the night at Mr. Casimir
 9 Poursine's, waiting for a boat to take me down to New Orleans. I went on board the following day at 11 a.m., and at half past six landed in New Orleans. From the boat I went straightway to the Bishop's residence, and remained there.⁴⁵
 10 Said Mass in the Church of the Ursulines,⁴⁶ after which I paid a visit to their Superior and to Father Anthony; and saw at the Bishop's residence all the priests living in the city, namely, Fathers Sibourd, Moni,⁴⁷ Jeanjean,⁴⁸ Rich-

43. The Convent of the Sacred Heart was about one mile east of Mrs. Smith's house. Madame Eugénie Audé, one of the companions of the Ven. Philippine Duchesne, was then in charge of the convent.

44. Father Rosti had most probably remained at Donaldsonville to replace Father Brassac during the latter's absence.

45. According to Paxton's New Orleans Directory for 1822, Bishop Du Bourg lived 65 Levée (now Decatur Street); he must still have been there in April 1824, as he did not move to the Ursuline Convent until some months later.

46. The Ursulines were still in the old convent on Chartres Street, and the church here mentioned is St. Mary's church, adjoining the convent.

47. "Father Louis Moni, a native of Lucca (although Du Bourg styled him *Bolonnensem* in a Letter to the Prefect of Propaganda of May 12, 1819) is described by Bishop Du Bourg as "a man of most amiable character and true sacerdotal modesty." Sent to New Orleans among the very first of the prelate's recruits, and made Vicar General *ad tempus* shortly after, won absolutely the good graces of Father De Sedella. Hence the Bishop, desirous to rid the cathedral of two unworthy priests, appointed Moni as Father Anthony's assistant and future successor. He occupied this post until the death of the Capuchin Pastor in 1829, whom he succeeded at the Cathedral.

48. Rev. Auguste Jeanjean, was born at La Selve, Diocese of Rodez, Aveyron, France, on August 22, 1795, was in subdeacon's Orders when he sailed from Bordeaux July 1, 1817, on *La Caravane*, being one of the thirty or so evangelical workers taken by Bishop Du Bourg to America for the Louisiana Mission. Ordained Deacon in St. Mary's Seminary, Baltimore, during his short stay there (September 10 to November 4), he, with his companions reached the St. Thomas Seminary, Bardstown, Ky., on the 3rd of December. Raised to the priesthood by Bishop Flaget, on May 10, 1818, as he was loaned to the Diocese of Bardstown, he was sent to Vincennes in the intention of founding there an Academy for boys. However, owing to a misunderstanding with a portion of the population (long called the Vincennes faction), the attempt to establish an institution of education proved a failure. On learning this, Bishop Du Bourg called Fr. Jeanjean to St. Louis, where he arrived at the end of January 1819. He left for New Orleans, March 19, following, being appointed assistant at the Cathedral.

April ard,⁴⁹ Acquaroni, Portier,⁵⁰ Janvier,⁵¹ Michaud,⁵² and Bertrand.⁵³

11 Palm Sunday. Said Mass early in the morning in the church of the Nuns; and later on, in the cathedral, before the solemn Mass, I blessed and distributed the Palms and was present at the procession and solemn Mass.

12 Monday, celebrated Mass in the church of the Nuns, and saw their new Monastery outside the city. Received from Italy a letter from Father Borgna.⁵⁴

49. Came from France in company with Madame Duchesne and her companions, reaching St. Louis on August 20, 1818, and soon after was directed to New Orleans.

50. Rev. Michael Portier, the future Vicar Apostolic of Mississippi and Alabama, and first Bishop of Mobile, was studying theology in the Seminary of Lyons, his native Diocese, and in Subdeacon's orders, when he accompanied Bishop Du Bourg to America, sailing from Bordeaux on July 1, 1817. Having received deaconship at St. Mary's Seminary, Baltimore, in the fall of the same year, he was, according to the intentions of Bp. Du Bourg, to remain one year in that institution (Portier to a friend, *Annales de la Propagation de la Foi*, I, V, p. 62) and then go to Natchez. These plans, however, were altered in October, and early in October Mr. Portier started with Fr. De Crugy for Louisiana (Du Bourg to Bruté, October 1818; November 13, 1817, in Catholic Archives of America, University of Notre Dame, Ind.). A manuscript note of Bishop Rosati informs us that Mr. Portier arrived in St. Louis in August 1818, and was ordained in that city on September 27 of the same year. That his ordination took place in St. Louis, however, is certainly erroneous, as Bishop Du Bourg was at the Barrens on September 26, and did not leave that place until the end of the following month. If, therefore, Mr. Portier was ordained on the 27th of September—which also is doubtful, for another note of Rosati assigns the date September 29—the ceremony must have taken place at the Barrens, probably in the log-church. He spent the following winter 1818–1819 at Mrs. Fenwick's, near the mouth of Apple Creek, Mo., and started for New Orleans in March 1819. In 1823, under the direction of Bp. Du Bourg he started an Academy to replace one formerly conducted by Father Martial.

51. Came to America, already a priest, in 1817, with Bishop Du Bourg. Some few months after reaching Bardstown, he was loaned to Bishop Flaget, with whom he started for Detroit on May 15, 1818. Cf. M. J. Spalding, *Sketches of the Life, Times and Character of Bishop Flaget*, p. 183 foll. He was recalled later and for a while put in charge of the parish of Donaldsonville, La. (1823), but on the appointment of Fr. Brassac, was placed in the city.

52. Rev. Eugene Michaud was born, January 17, 1798, in the diocese of Le Puy, Haute-Loire, France; but is mentioned in several places (f. i., *Annales de la Propagation de la Foi*, I, v, p. 53), as belonging to the Diocese of Chambéry. Perhaps he was reading theology in the Seminary of that Diocese, when he gave his name to Fr. Inglesi for the Louisiana Mission. Leaving France with Messrs. Odin, J. B. Blanc, Audizio, Peyretti and Caretta, he arrived in New Orleans in July 1822, and soon after started for Missouri, arriving at the Barrens on August 30. As he was a deacon and about ready for Ordination, Bishop Du Bourg called him to St. Louis, where he was promoted to the priesthood on September 22. "I am very much pleased with Mr. Michaud," he wrote to Rosati. "He is a pious and learned young man, with an excellent character, and above all, very good judgment." Bishop Du Bourg first destined him for the Academy in St. Louis; but later on (1823) he called him to New Orleans.

53. Had come to America with Bishop Du Bourg, in 1817, being then a Subdeacon. He was raised successively to the deaconship and the priesthood at Baltimore, by the prelate, before starting for Bardstown. He, too, like Father Janvier, was loaned to the Bishop of Bardstown, and destined by the latter to the mission of Detroit. On his recall by Bishop Du Bourg, he was sent to New Orleans.

54. The Rev. Philip Borgna, C.M., born at Saluzzo, Piedmont, had come to America in 1818, being then only a theological student, together with Mr. Anthony Potini, also a scholastic of the Congregation of the Mission, and Father Francis Cellini, who had just been received into the Novitiate at Monte Citorio. They sailed from Leghorn in company with the band of Milanese recruits for the Louisiana mission under the direction of Fr. John Mary Rossetti, Landing at Philadelphia in the first days of October, the three Lazarists, leaving in Pennsylvania their travelling companions, started at once for the West, and reached the Seminary at the Barrens, January 5, 1819. There Messrs. Borgna and Potini continued their studies, the former being ordained to the priesthood by Bishop Du Bourg in St. Louis, March 19, 1820, at the same time as the famous Angelo Inglesi. After his ordination, he returned to the Barrens; but as his health soon began to give anxieties, he was first sent to St. Louis (July 1820), and, a few months later (beginning of September), to New Orleans, where he was stationed at the Cathedral. When yellow

- April 12 Tuesday. Said Mass in the same place.
 14 Wednesday. Mass in the same church, and confirmed
 Conf. 1 one of the girls educated in the Monastery.
 15 Maundy Thursday. Celebrated pontifical Mass in the
 church of the Nuns, to whom I gave Holy Communion.
 Assisted at the solemn Mass and the solemn Consecration
 of the Oils by the Bishop of New Orleans in the Cathed-
 ral, also at the office of *Tenebrae*.
 16 Good Friday.⁵⁵ Celebrated the service solemnly in the
 church of the Nuns. At the cathedral attended the office
 of *Tenebrae*, after which I went to visit the tomb of Father
 Ferrari, priest of our Congregation.⁵⁶
 18 Easter Sunday. Celebrated solemn pontifical Mass in the
 Cathedral;⁵⁷ during Mass the Right Rev. Bishop preached
 the sermon from the communion rail,⁵⁸ assisted at Vespers
 in the same place.

fever broke out at the end of the summer 1822, Fr. Borgna vied with his confrere, Fr. Andrew Ferrari, in his devotedness to the stricken people. It is said of him that he daily administered the last Sacraments to upwards of thirty persons. Both were attacked by the disease; Fr. Ferrari, after a few days' illness, died on November 2; Fr. Borgna recovered, but suffered much for some time of the after-effects of the malady, so that it was deemed advisable he should go back to Italy in the hope that the air of his native country would completely restore him. Bishop Du Bourg readily granted him a leave of absence (letter of February 27, 1823, *St. Louis Catholic Historical Review*, Vol. III, pp. 118-128), entrusting to him a number of delicate negotiations in Rome, while Fr. Rosati through him sent back the Brief of his appointment to the Vicariate Apostolic of Mississippi and Alabama (cf. above, Note 13), and begged him earnestly to plead the reasons of his (Rosati's) refusal of the burden. Borgna sailed from New Orleans, on the 10th of April 1823, and after some time spent in Paris, in Turin and with his family, he arrived in Rome towards the end of the year. He proceeded thence to Sora, to visit the family of Rosati, and while there was godfather to a child of Nicola Rosati, the Bishop's brother.

55. The Manuscript has: *Fer. V*, evidently a distraction.

56. Fr. Andrew Ferrari, a native of Port-Maurice, on the Genovese riviera, was already a priest when, in 1815 he resolved with his friend, Canon Carretti, to enlist for the American Mission. They wrote for this purpose to Fathers Rosati and Acquaroni, then at Marseilles, who encouraged them to execute their project. Leaving Port-Maurice on February 22, 1816, they arrived at Bordeaux on March 21, and embarked with Father De Andreis and his companions on *The Ranger*. Arrived at Bardstown, Fr. Ferrari won so much the confidence of Bishop Flaget by his beautiful qualities of mind and soul, that the prelate entrusted to him the direction of the Loretines of Gethsemani. While in Kentucky, he begged admission into the Congregation of the Mission, and shortly after the arrival of the Louisiana colony in Missouri, commenced in St. Louis, on December 3, the very day of the death of his companion Canon Carretti, his novitiate under the direction of Fr. De Andreis. After 6 months, he was missioned to Vincennes, as assistant of Fr. Anthony Blanc, whom he succeeded as pastor at the end of January 1820. At the end of October or the beginning of November of the same year, he left for Missouri for the purpose of preparing himself to make his vows. But his health was so shattered that, after a few weeks at the Barrens he was constrained to go to St. Louis to seek medical aid. He remained there until sometime in August 1821, when he was sent to New Orleans, to act as Father Anthony's Assistant at the Cathedral. He soon endeared himself to all, by his unalterable amiability and unselfish devotedness, of which he gave the supreme proofs during the epidemic of yellow fever which broke out late in the summer of 1822. Despite his poor health and frail body, he was untiring in his care of the sick, until finally he too fell a victim to the disease. He took to his bed on October 27, and on the 2nd of November, softly breathed his last, with an angelic smile on his face. His funeral, held on the next day by Father Anthony, was the occasion of such a public manifestation of sorrow as was ever seen in the old Louisiana City. Father Rosati wrote a beautiful biographical notice for his Roman confreres, while, in New Orleans, Fr. Portier published a necrological article which showed eloquently the impression made upon all, clergy and laity, by the life and death of the deceased.

57. From the letter of Fr. Tichitoli, C. M., to Mrs. Fournier, Bp. Du Bourg's sister. (*Annales de la Prop. de la Foi*, I, v, p. 35) we learn that, at the time of Rosati's Consecration, Fr. Anthony de Sedella had invited the new Bishop to officiate at the Cathedral on Easter Sunday.

58. *ex suggestu*, says the Latin text.

- April 19 Monday. Mass in the church of the Nuns, and visit of the Monastery with the Bishop.⁵⁹
- 20 Mass in the same place. All the priests of the city had been invited for dinner at the Bishop's.
- 21 Mass in the same place. At night solemn distribution of the premiums to the pupils of Mr. Lafont.
- 22 Mass in the same place. Dinner at the cathedral rectory⁶⁰ with the Bishop and all the clergy of the city.
- 23 Mass in the same place. At 5 p.m. sermon to the Nuns.
- 24 Said Mass in the cathedral; during the Mass preached to the children who were to make their first Communion, and gave them Holy Communion. After Mass and a short exhortation to the candidates for confirmation, I administered this Sacrament to over one hundred and fifty persons of every age and sex. The same day bidding good-bye to all the clergy, and being accompanied by several priests to the boat, the Bishop of New Orleans and I went on board at 5 o'clock.
- confirm. 150
- 25 Low Sunday. At 11 o'clock a.m., landed at St. Michael's. There I said Mass. At 5 o'clock we left the rectory and at night-fall we arrived at Mr. Bringier's.
- 26 Mass in the Bishop's chapel.⁶¹ He and I left after breakfast, and before noon we reached Donaldsonville; we took dinner there at the rectory, and went with him to Assumption, where we arrived at night-fall.
- 27 Mass in the Church of the Assumption. After Mass we went to see Father Bernard, took dinner with him, and talked over with him various matters concerning the foundation of a new Seminary, for which the said Rev. Father gave some time ago a thousand acres of land; at 4 o'clock we took leave of him and came back to Assumption.
- 28 Mass in the same place.
- 29 Mass in the same place. The Right Rev. Bishop returned to Donaldsonville.
- 30 Mass in the same place. After Mass Father Potini arrives: he is to go back with me to the Seminary.

59. The original intimates that the Bishop of New Orleans took his guest inside the enclosure: *Monasterium cum Epo. ingressus illud vidi.*

60. *Apud Vicarios et Parochum cathedralis.*

61. At the Hermitage, the home of his niece, Mrs. Aglaé Bringier, wife of Michael Doradou Bringier, Bishop Du Bourg always found a loving welcome and had a pleasant place of retirement (see note 20). "I have a pretty house apart, where I am enjoying such a peace as I had not known for many years. These dear children (his niece and her husband: Mrs. Bringier was then twenty-six, and her husband thirty-two years of age) are overwhelming me with loving attentions. On Sundays quite a large crowd of people come to my chapel" (Du Bourg to his brother Louis, August 6, 1823, in *Annales de la Prop. de la Foi*, I, v. p. 42).

MAY

- 1 Mass in the same place. Left after breakfast and came to Donaldsonville in the evening.
- 2 Mass in the church of the Ascension.
- 3 After the Holy Sacrifice, I crossed the river with Father Brassac, and came towards evening to Mr. Bringier's. I remained there for a few days, saw Fathers Anduze and De la Croix, and was sick two days. At 5 a.m. went on board the *Dolphin* with Father Potini; we had a prosperous and quick voyage, for we reached Bois Brulé the 19th about noon. Leaving there on the bank our baggage to be carried by wagon to the Seminary, which⁶² is only ten miles distant, and bidding good-bye to Mr. Hermant, a cleric whom we had taken along with us, we continued our journey. At Sté. Genevieve we stopped only a short while at the landing, and then resumed our trip and the next day at ten o'clock we arrived at St. Louis. There we took dinner with Fathers Niel,⁶³ Audizio and Saulnier,⁶⁴ who have charge of the parish, and, after dinner went to St. Ferdinand. The Nuns of the Sacred Heart and Father Van Quickenborne, Superior of the house of the Jesuits welcomed us most joyfully, and we staid there over night.
- 21 Said Mass in the church of St. Ferdinand; and after breakfast taken at Mr. Mullanphy's,⁶⁵ we returned to St. Louis before noon. There I visited General Clark,⁶⁶ gave him a letter confided to me for him by Bishop Du Bourg, and had a long talk with him about the missions to the Indians. He received me most kindly; and I trust that both

62. A lapsus of the pen made Rosati write here: *ad Seminarium, qui inde decem tantum millibus passuum distat.*

63. Francis Niel, was a tonsured cleric (M. J. Spalding, *Sketches of Bishop Flaget*, p. 173) when he left France with Bishop Du Bourg. Scarcely staying a few days at Bardstown, he was taken along by the prelate, when they started for St. Louis in December 1817. There he remained to study theology under Father De Andreis, and was ordained March 19, 1918. When the Academy was started, in the fall of the same year, Fr. Niel was made its rector; and after the death of Fr. De Andreis (October 15, 1820) joined to his functions at the College the office of pastor of the Church. In the winter 1823—1824 he had an attack of what, despite his youth, was regarded as apoplexy, of which he does not seem to have ever well recovered, as long as he remained in America.

64. "Edmund Saulnier, a native of Bordeaux, arrived in the Seminary during the month of May 1819. He studied there philosophy under Father Borgna. In the beginning of December of the same year, Bishop Du Bourg called him to St. Louis to employ him in the College. He remained there in 1820, 1821, and 1822, when he was ordained priest, (September 22) and since then he has remained in St. Louis." Rosati. *Catalogus Alumnorum Seminarii S. Mariae*, No. 17.

65. John Mullanphy. See Rev. Lawrence J. Kenny, S.J.: *The Mullanphys of St. Louis*, in *Historical Records and Studies*, published by the United States Catholic Historical Society of New York, XIV, May 1920, pp. 70—110.

67. Gen. William Clark, brother of Gen. George Rogers Clark, companion of Merriwether Louis in the expedition to the headwaters of the Missouri and the Pacific Ocean; Governor of the Missouri Territory, and after the admission of Missouri into the Union, Indian agent.

- May the favor of that man who wields such an influence over the Indians, and material help shall be given to the missionaries.
- 22 Celebrated the Holy Sacrifice in the church of St. Louis, and in order to be sure not to miss the boat returning to Ste. Genevieve, I went on board about noon with Father Potini. At 3 o'clock, we reached Herculanum; there we had to remain the rest of the day, the whole night and part of the next day, owing to the freight to be embarked.
- 23 We left Herculanum shortly after twelve o'clock, and at 3 o'clock we landed at Ste. Genevieve. There we were warmly welcomed by Father Dahmen, and found Mr. Paquin,⁶⁷ a cleric of our Congregation sent there by Father De Neckere⁶⁸ to ascertain the time of our arrival at the Seminary. The Catholics of the parish around the Seminary had planned a solemn reception, and the men belonging to the militia wanted to come to meet us. On hearing this, I forbade Mr. Paquin to go ahead of us; and so we all came together to the Seminary a little before noon.
- 24
- 25 Said Mass in the Seminary chapel. Went to see the Loretines,⁶⁹ and received the visits and congratulations of my friends.
- 26 Said Mass in the chapel of the Nuns. Heard their confessions in the morning and gave them a conference; in the evening heard confessions of the Seminarians.⁷⁰
- 27 Ascension of our Lord. In the morning heard the confessions of the Brothers of our Congregation, and, also of the lay people. Pontifical Mass in the church according to the *Ceremonial of the Bishops*. Preached at the Mass. I presided likewise at Vespers. Novena preparatory to Pentecost begun today.

67. "Joseph Paquin, born at Florissant, Mo., December 4, 1799, arrived in the Seminary January 13, 1820. He commenced there his studies of Latin and English. He reported himself most creditably, and having begged admission into the Congregation of the Mission, was received on November 21, 1822" Rosati. *Catalogus Alumnorum Seminarii S. Marine*, No. 19.

68. "Leo de Neckere, born at Wevelghem, in the Diocese of Ghent, Flanders, on June 5, 1800. Was received by Bishop Du Bourg for the Louisiana Mission. Sailed from Bordeaux with Bishop Du Bourg, arrived in Kentucky with the others and there studied theology for a year under Fr. Rosati; left Kentucky with the others for the Barrens, and thence was sent to St. Louis, where he was put to teach in the college. He was received into the Congregation of the Mission by Fr. De Andreis on June 1, 1820." Rosati, *Catalogus etc.* No. 10. He went back shortly after to the Barrens whence Bishop Du Bourg called him again to St. Louis in September. He was there when Father De Andreis died, and, a few weeks later returned to the Barrens (November 4). He was ordained Sub-deacon in the fall of 1821, and the next year after his vows, Deacon and priest (October 1822).

69. The convent of Bethlehem, about a quarter of a mile north of the Seminary, and a little east of the old church.

70. Be it remembered that Bp. Rosati was practically the only one capable of hearing confessions: Fr. De Neckere was sick, so was Fr. Potini, and Fr. Odin was a novice. The custom of the Superior hearing the confessions of his subjects was then the object of no strictures.

- May 28 Mass in the Seminary chapel.
 29 Mass in the same place. Examination of the candidates
 exam. ordin. for Orders.⁷¹
 30 Mass in the Seminary chapel. Assist in Rochet and
 Mozetta at the solemn Mass, during which I preached.
 Vespers in the church; after Vespers Sermon by Mr. Mc-
 Gilligan.⁷²
 31 Mass in the same place.

JUNE

- 1 Conference⁷³ in the chapel of the Community, on the
 preparation for the reception of the gifts of the Holy Ghost
 on the coming feast of Pentecost.
 2 Mass in the same place.
 3 Mass in the same place. Conference to the Nuns.
 4 Mass in the same place.
 5 Vigil of the Pentecost. Pontifical services in the church;
 Ordin. I blessed the Baptismal Fount, conferred the first tonsure
 on Frederick Eugene Saucier⁷⁴ and Thomas Moore,⁷⁵

71. Messrs. Patrick McGilligan, C.M., and John Caretta, Frederic Saucier and Thomas Moore.

72. "Patrick McGilligan, born March 17, 1795, at Maghera, in the Diocese of Londonderry, Ireland, had stayed some time in the Seminary of Quebec, Canada, where he received Tonsure on September 12, 1819. He came to the Seminary on July 2, 1822. He continued the course of Theology which he had already begun. After wishing and begging for a long time to be received in the Congregation of the Mission, he was admitted on April 25, 1823." Rosati, *Catalogus etc.*, No. 35.

73. These Conferences are in honor in the Congregation of the Mission since the days of St. Vincent de Paul, and held very much in the same manner as he inaugurated them. The subject is proposed beforehand, in order that all may reflect upon it. At the time appointed, which is sometimes in the evening, but oftener in the morning, after half an hour of meditation, the superior calls on one or two of those present to tell the thoughts they had on the subject, which they do following the order of the points indicated. At the end he adds, if he deems fit, his own remarks on the subject.

74. "Eugene Saucier, born at St. Louis in the Territory of Missouri (date wanting). Having been under the tutorship of Father Acquaroni (at Portage des Sioux, Mo.), and showing beautiful dispositions for study, piety and the ecclesiastical State, he was sent to the Seminary, where he arrived the 7th of September 1821. He continued there the study of Latin, and began that of English with much success. In the month of May 1822, he was made instructor in French Grammar. His conduct was exemplary and his progress rapid. In October he was appointed Sacristan of the chapel." Rosati, *Catalogus etc.* No. 28.

75. "Thomas Moore, born at the Barrens, Territory of Missouri, on November 11, 1805, was received in the Seminary, April 2, 1821, after begging admission for several months: His conduct merited for him this privilege. From the time of his entrance he edified very much the others by his piety, regularity and his eager desire to learn. He studied first English Grammar, then commenced the study of Latin and French, and, during vacation, in 1822, Geography. During the following years, he made rapid progress. Having sufficient talent, with persevering application he became capable of following all his classes; he had learned French and Latin very well, and had acquired a perfect knowledge of his mother tongue, and had begun the study in Greek. Always pious, regular, prompt, obedient, meek, he never gave any occasion of dissatisfaction and complaint to his Superiors. Constant in the practice of virtue, he never was remiss in his exercises of devotion. He was particularly solicitous about his spiritual progress, sought regularly every month advice of direction, made carefully his meditation, never failing to take proper resolutions. He even practised special mortifications. He was judged worthy to receive Tonsure at the Pentecost 1824." Rosati, *Catalogus etc.* No. 26.

- June pupils of the Seminary, and ordained to the Subdiaconate *ad titulum Missionis* John Caretta⁷⁶ and Patrick McGilligan, novice of our Congregation; made a short address to the Ordinandi before the Ordination.
- 6 Pentecost Sunday. Heard at home the confession of the Brothers and others. Celebrated Pontifical Mass. The sermon was delivered by Mr. Timon,⁷⁷ novice of our Congregation.
- 7 Monday. Heard confessions at home, and said Mass in the chapel. Assisted at High Mass in cope; during Mass preached to the boys and girls about to make their first Communion; after Mass and a short exhortation administered the sacrament of Confirmation to 36 boys and girls.
- confirm. 36
- 8 Tuesday. Had ordination privately⁷⁸ in the church, at which, after a short allocution to the candidates, I promoted to Deaconship John Caretta and Patrick McGilligan.
- Ordin.
- 9 Mass in the Seminary chapel.
- 10 Celebrated Mass in the Convent chapel, and confirmed there two girls, the one a Novice and the other a Postulant, and received the vows of Sister Elodie, in the world⁷⁹
- Confirm. Vows of a Nun.
- 11 Mass in the Seminary chapel.
- 12 Saturday of the Ember week of Pentecost. Early in the morning Confessions of the Nuns. At 9:30 celebrated in the church a low Mass during which I raised to the holy Order of the priesthood Patrick McGilligan and John Caretta, inaugurating the ceremony by a short exhortation to the Ordinandi.
- Ordin.
- 13 Trinity Sunday. Assisted in cope at the High Mass, during which Father Odin,⁸⁰ a Novice of our Congregation

76. "John Caretta, born at Orbazzano, in the Diocese of Turin, Piedmont, November 5, 1797, arrived in the Seminary on August 30, 1822, sent by Father Inglesi. He had begun his course of Theology at Turin. He received Tonsure and the four Minor Orders, October 12, 1822. He was made second Sacristan of the church." Rosati *Catalogus*, etc. No. 43.

77. "John Timon, born at Lancaster, Pennsylvania, February 12, 1797. Having stayed six months at St. Louis at the Bishop's, was sent to the Seminary, where he arrived the 19th of July 1822; continued there to study Latin and commenced Rhetoric, he was appointed instructor in English and infirmarian. He received Tonsure on October 12, 1822, and was put at the head of the catechism class in the church." Rosati, *Catalogus*, etc., No. 36. Was admitted to the Novitiate April 25, 1823. His Life has been written by Charles G. Deuther, under the title: *The Life and Times of the Rt. Rev. John Timon, D. D., First Roman Catholic Bishop of the Diocese of Buffalo*. Buffalo, 1870.

78. *Ordinationem habui in ecclesia sine cantu*.

79. Sister Elodie's name in the world was Julia Vessels.

80. "John Mary Odin, born at Ambierle, Loire, in the Diocese of Lyons, France, on February 25, 1800, having received Tonsure and Minor Orders at Lyons, July 22, 1820, and Subdiaconship at the same place, March 17, 1821, arrived in the Seminary on August 30, 1822. He had finished his course of Theology at the Seminary of Lyons, where, seeing Fr. Inglesi, who was travelling through Europe for the benefit of the Louisiana Mission, he obtained dimissorial letters from the Vicars General of Lyons, and sailed for America from Havre, and arrived in the Seminary on August 30, 1822. He was ordained deacon in the chapel of the Seminary, on October 12, 1822; and, on the 4th of November of the same year, was received in the Congregation of the Mission." Rosati, *Catalogus*, etc., No. 39. He was ordained May 4, 1823. His Life has been written in French by the author of the *Initiateur du Voeu National: Cinquante Années de l'Eglise Catholique aux Etats-Unis* (1820—1870). *Vie de Mgr. Jean-Marie Odin, Missionnaire Lazariste, Archevêque de la Nouvelle Orléans*. Paris, 1896.

- June preached on the mystery. I had said Mass in the Seminary chapel and heard at home the confessions of the Brothers and others.
- 14 Monday. Mass in the same place.
- 15 Tuesday. Mass in the same place. Domestic conference on the necessity of making efforts unceasingly towards perfection.
- 16 Wednesday. Mass in the same place. In the evening confession of the Seminarians.
- 17 Thursday. Early in the morning heard at home the confessions of the Brothers and others. Said Mass in the chapel. Assisted in cope at the High Mass, which was the first Mass of Father Caretta; after Mass, Litany of the Saints chanted before the Blessed Sacrament to beg for the cessation of rain; then I gave Benediction of the Blessed Sacrament. Prayers and Litany of the Saints to beg for the cessation of rain. At half past four, I celebrated Pontifical Vespers before the Blessed Sacrament, and immediately afterwards we started⁸¹ the procession. After the banner of the Bl. Virgin marched the little girls, then the women, then the boys and the men, who were followed by the Nuns: all went two by two carrying lighted candles in their hands; then following the cross carried, between two candle-bearers, by a subdeacon in tunic, marched the clergy, that is, four in Tunics and Dalmatics, two in chasubles and two in copes, then a cleric in cope carrying the crozier, four boys in white cassocks throwing flowers before the Blessed Sacrament, and finally two censer-bearers; the Bl. Sacrament was carried by myself having at my sides the Deacon and Subdeacon, under a canopy carried by six Brothers of our Congregation; following were the mitre-bearer, etc., and the rest of the people devoutly reciting the rosary. The procession went from the church to the Seminary, where having placed the Bl. Sacrament in the repository prepared under the porch, I spoke on the Sacrament of the Eucharist; the sermon finished and the benediction given the procession returned to the church in the same order. etc. etc.
- 18 Friday. Mass in the Community chapel. Collect for the cessation of rain.
- 19 Saturday. Mass in the same place. Collect etc. Heard the Nuns' confessions in the morning at the convent.
- 20 Sunday. Heard the confessions of our Students and Brothers. Mass in the Community chapel. At 9 o'clock I baptized solemnly according to the rite prescribed by the Rom. Ritual an adult to whom I gave the name David John
- Baptism of
one Adult

81. A *lapsus calami* made Rosati write here *incohavimus*.

- June (⁸²). This man, a convert from protestantism, had prepared himself with the greatest devotion and piety; he received Communion at High Mass at which I assisted in cope. After Mass, Litany of the Saints for the cessation of rain, and Benediction of the Bl. Sacrament, after which I administered the Sacrament of Confirmation to the newly baptized man, making a short allocution before. Vespers in Domestic chapel on account of rain. Heard the confessions of the Seminarians.
- 21 Monday. Feast of St. Aloysius. Heard a few confessions. Mass in the chapel for our Scholastics, the Seminarians and the College boys. In the church High Mass at which I assisted and preached. Vespers in the church.
- 22 Tuesday. Domestic Conference on the Devotion to the Bl. Sacrament of the Eucharist. Mass in the Seminary chapel. Wrote to Fr. Baccari, Vic. Gen.,⁸³ to the Superior General of the Society of Jesus⁸⁴ to ask for some Missionaries of that Society, etc.
- 23 Wednesday. Mass in the same place. Received a letter from Fr. Dahmen. Heard the communications⁸⁵ of two, etc.

⁸². Watchking—Watkin?—was the family name of this convert, according to the entry in the Baptism Register:

June 20, 1824

CXXXV

The Right Reverend Bishop Joseph Rosati, Bishop of Tenagra solemnly baptized David John Watchking, son of Benjamin and Margaret Watchking his wife, twenty-five years old and converted from infidelity to the Catholic religion.

By request of the Rt. Rev. Bishop of Tenagra,
ODIN, *Secretary*.

⁸³. This is undoubtedly the letter dated June 14, 1824. We suppose it to be dated from the day it was begun, and take the mention in the *Diary* as referring to its completion. After a few words on his journeys and health, he gives news of the Congregation: Fr. De Neckere is believed to have consumption, and is going to be sent to Louisiana; Fr. Acquaroni's health demands that he should return to Europe, and he has been given permission to do so; Fr. Tichitoli, too, is in precarious condition; Fr. Potini, since he returned to Missouri has declined, and will have to be sent back south. The health of two students, likewise, and of a brother leaves much to be desired. Father Odin is the only priest now in the Seminary, and is overworked; the speedy return of Fr. Borgna is eagerly awaited. There are now two clerical postulants for the Congregation, three students, three novices, nine Brothers and one postulant Brother; in the Seminary there are 14 students and 10 boys; candidates for the priesthood have to be refused, for lack of means. Bishop Du Bourg's project of a Seminary in Lower Louisiana is reported favorably, despite the difficulties of finding the personnel to man this establishment. Bright prospects for religion: the convent of Bethlehem does wonderful good; conversions of protestants; public lectures on the Church by Mr. Timon; two priests wanted for Arkansas; the American Government promises \$200 for every missionary sent to the Indians, would like the Jesuits to take up these Missions: they have at Florissant two priests, six scholastics and three brothers. Intends to write to their Superior General to send over more men. Religious of the Sacred Heart at Florissant, Mo.—The church at the Barrens too small, steps have been taken to erect another, but slow work, for the people are poor. (Archives of the Procurator General C. M., Rome).

⁸⁴. Rough Draft in the Archives of St. Louis Archdioc. Chancery. It seems to be in the designs of Divine Providence to resume the works of the Jesuits in the Mississippi Valley. Already the Diocese has the good fortune of possessing a colony of them at Florissant. Gov. Clark would like to see them have an establishment of education for young Indians at Florissant. Bishop Du Bourg and himself would like to have them start a College at St. Louis, and will do everything in their power to foster this project. Therefore asks that some men may be sent to America.

⁸⁵. Be it remembered that no one then had the least misgivings about the practice of interior communication, which had spread so generally during the XVIIth century, and was in honor in all religious institutes originated at that time.

- June 24 Thursday. Feast of St. John the Baptist. Heard the confessions of the Brothers, Scholastics and others. Mass in the Domestic chapel. Assisted in cope at High Mass; gave Benediction of the Bl. Sacrament. Officiated in the church at solemn Vespers, which were followed by the Benediction of the Bl. Sacrament. Heard the communications of three.
- 25 Friday. Mass in the chapel. Heard a few confessions. Chapter.⁸⁶
- 26 Saturday. Said Mass in the chapel during Meditation time. Heard the confessions of 19 Nuns at 6 a. m.; taught the class of theology for Fr. Odin; and at 5 p. m. heard at home the confessions of the Seminarists.
- 27 Sunday. Early in the morning⁸⁷ heard the Brothers' confessions. Said Mass in the chapel. After Mass heard one communication and some people's confessions. Assisted at High Mass during which I preached on the divine mercy, which shines forth in the wonderful *patience* wherewith He permits sinners to go astray, *solicitude* displayed in seeking them, and *love* exhibited in receiving them when they return. Assisted at Vespers in the church; after which sermon by Mr. Loisel.⁸⁸
- 28 Monday. Spiritual conference to the Seminarists:⁸⁹ The end of the Seminary and the means to attain this end. Thomas Moore was called, and for a quarter of an hour developed devoutly and pointedly the thoughts which had occurred to him while meditating on the subject proposed. Mass in the chapel.
- 29 Tuesday. Early in the morning heard the confessions of the Brothers and of the clerics; also one Communication. Solemn Pontifical Mass after the chanting of Tierce, as in the Roman Ceremonial. Vespers likewise solemn Pontifical.
- 30 Wednesday. Mass in the chapel.

86. A general practice of religious orders and communities, consisting in a public accusation of, and sometimes public admonition for external faults committed against the Rules. We will see regularly in our *Diary* mention of this exercise on Fridays.

87. This expression, *summo mane*, under Bishop Rosati's pen, refers generally to something taking place during meditation time. On these days, he usually arose before the Community.

88. "Francis Regis Loisel, born at St. Louis, March 24, 1805; after beginning his studies at the Academy under Fr. Niel, and the College, as he manifested inclination to the ecclesiastical state, was sent to the Seminary by Bishop Du Bourg, on June 8, 1820; he continued there studying Latin and English during the rest of that year and during the year 1821, joining to the foregoing the study of Mathematics, which he commenced in November of the same year. He received Tonsure on October 20, 1821 in the Seminary. He was made instructor of a Latin class in 1822." Rosati, *Catalogus*, etc. No. 24. A Sketch of his life was published by the Rev. F. G. Holweck under the title: *Rev. John Francis Regis Loisel in the St. Louis Catholic Historical Review*, Vol. I, p. 103—130.

89. These Conferences were conducted by Bishop Rosati along the same lines as the Conferences of the Community (See Note 74). The idea was likewise an heritage of St. Vincent de Paul, who instituted the famous "Tuesday Conferences" for the ecclesiastics of Paris.

JULY

- 1 Thursday. Mass in the chapel. Conference to the Nuns
 See No. 2 on the use of the Sacrament of Penance. *Letter to Father Niel*: his way of treating the women who attend public dances I approve and endorse, judging such persons unworthy of the sacraments; and I warn him against burying in the Catholic Cemetery the Heretics and all non-catholics whatsoever.⁹⁰ In the evening received through the mail the following letters: 1° from the Rev. Fr. Van Quickenborne, dated St. Ferdinand, June 2 of the present year, conveying the very sad news of the death of Rev. Fr. Timmermans, S.J., untimely taken away after a very short illness from his brethren and the various parishes which he administered, at St. Ferdinand, on the 26th of May; 2° from Fr. Acquaroni, dated New Orleans, May 24; he is soon to start for Europe. 3° from Fr. Richard,⁹¹ Washington, containing authentic proofs of a miracle wrought in the same city—the sudden and preternatural cure of Ann Mattingly—obtained through the prayers of Prince Hohenlohe.⁹²
- 2 Friday. Chapter. Mass in the chapel for the Rev. Fr. Timmermans. Wrote to the Rt. Rev. Bp. of N. Orl. about Fr. Niel's intended trip to Europe, which is very useful and even necessary. Answered Fr. Van Quickenborne. Permission to Father Acquaroni of returning to Europe.⁹³
- 3 Saturday. Mass in the chapel early in the morning.
 See No. 5 Heard the Nuns' confessions at the convent at 6 o'clock. In the evening, heard the Seminarians' confessions in the Seminary.
- 4 IVth Sunday after Pentecost. Heard at home the confessions of the Brothers and of others. Mass in the chapel, at which the Brothers, Clerics and Seminarians went to Communion. Attended High Mass at 10 o'clock, and durit preached a Homily on the Gospel of the Sunday: 1° the zeal to hear the word of God and conform one's conduct with it; 2° the unhappiness of those who, far from Christ and in the darkness of infidelity and ignorance, labor to no purpose; 3° the happiness of those who, united with Christ through grace, cast their nets in His name and catch a multitude of fish, amass merits, and no matter in what condition they happen to find themselves, whether in prosperity or adversity, in poverty or abundance, see everything turn

90. The text of this letter is entered under No. 2 in the Register entitled *Copiae Litterarum et Documentorum Officialium a Rmo Josepho Rosai Epo etc. a 14 Januarii 1822 ad 22 Aprilis 1840*, in Archives of the St. Louis Archdioc. Chancery.

91. Father Gabriel Richard, S.S., of Detroit, representative for the Territory of Michigan in the Congress. The original of this letter is preserved in the Archives of the St. Louis Archdioc. Chancery.

92. On this miraculous cure, see J. G. Shea: *History of the Catholic Church in the United States*, Vol. III, pp. 85 and foll., where the contemporary bibliography dealing with the event is cited.

93. *Copiae Litterarum et Documentorum Officialium*. No. 5.

July

to their benefit, because they love God, and shall be as a tree planted near the running waters, which shall bring forth its fruit in due season, and its leaf shall not fall off; and all whatsoever he shall do shall prosper; 4° their humility under the graces abundantly bestowed by God upon them; 5° the eagerness with which we ought to respond to God's call, leaving promptly and willingly all things, as the Apostles did. — After Mass Benediction of the Bl. Sacrament. Vespers in the church, followed by sermon by Thomas Moore.

5

Monday. In the morning at 5:30 Spiritual Conference to the Seminarians. Eugene Saucier was called and told briefly and to the point the thoughts which came to him in the meditation. I spoke on the observance of the rules of the Seminary, which is urged by many and very cogent motives, namely: the necessity to conform to the will of God, to His eternal law promulgated by natural reason; the obedience due to Him also commands order to be kept everywhere and forbids troubling that order; the special duties inherent in every state of life and the obligation devolving on every one to fulfill these duties; the danger to which the transgression of the rules exposes of falling into sin, either by indulging one's evil inclinations, or by tenaciously clinging to one's own judgment, or by acting out of contempt of the superiors and of the rules. After these explanations I indicated means helping to observe the rules: 1° To have a high opinion of the rules; 2° To practise with the utmost exactitude the smallest as well as the greatest points of rule; 3° to let one's self be induced to observing them by no human consideration; 4° to realize God's presence everywhere, etc. — Mass in the chapel. After breakfast I sent to Ste Genevieve by Fathers De Neckere and Potini the letters⁹⁴ to Father Niel, to Father Van Quickenborne, together with others which I had written to my brother, to our Superior, and other persons living in Europe.

6

Tuesday. In the morning Spiritual conference in the Community chapel, on the attention to be paid to doing all our actions well. First I developed the principal reasons which must prompt all to do so: the merit accruing from doing all actions well; the innumerable sins of which the contrary practice is the source; finally peace, happiness, etc.

⁹⁴. Usually occasions were made use of, instead of the expensive public mail, to send letters. The letter to Fr. Niel here mentioned, is no doubt, the one written on July 1; that to Father Van Quickenborne is the letter dated July 2; to his Superior, that is, to Father Baccari, Vicar General of the Congregation in Rome, Rosati had written, as has been seen, June 14—22; another letter to Europe was that of June 22, to the Superior General of the Society of Jesus. The collection of Rosati's letters to his brother, carefully kept by the latter, bound together later on, and now preserved in the Archives of the Procurator General of the Congregation of the Mission in Rome, contains no letter of a date approximating to this; but we know that occasionally letters, especially letters to Europe were lost.

- July In the second place I proposed the means to be used to this end: a right intention excluding motives suggested by evil inclinations, human considerations, self-satisfaction, and referring everything to God: *Whatsoever you do, do all to the glory of God*;⁹⁵ following the prescribed order as to time, place and manner: *Let all things be done according to order*;⁹⁶ earnestness in observing these practices: *God loveth a cheerful giver*.⁹⁷ etc., etc. Mass in the chapel.
- 7 Wednesday. Mass in the chapel. In the evening I received by mail the following letters: 1° of the Rt. Rev. J. B. Flaget, Bishop of Bardstown, dated June 23; 2° of Fr. Ricard, June 7⁹⁸; 3° of Madame Philippine Duchesne, June 24; 4° of Vincent Nolte, June 10; 5° of Varnier, March 20, this one from Europe. The same day I received through Fr. Potini a letter from Fr. Dahmen, dated July 5, and another, of Angelo De Geither, of May 31.⁹⁹
- 8 Thursday. Mass early in the morning in the chapel. After Mass and prayers at 6 o'clock I went to the church with all the clergy, there I put on the Pontifical vestments; thence we proceeded to the Monastery, the cross carried by a cleric between two acolytes openin gthe march; I blessed the Nuns' cemetery according to the rite prescribed by the Holy Roman Church in the Pontifical. On our return to the church, solemn Mass with Deacon and Subdeacon was sung by Fr. Caretta for the Rev. Fr. Timmermans, after *Matin* and *Laudes* of the Dead; at the close I gave the Absolution in cope and miter. In the evening heard at home the confession of one of the Nuns.
- 9 Friday. Chapter. Went to confession; heard the confession of one of the priests of the Congregation. — Mass in the chapel. After night-prayers was commenced in the chapel the novena preparatory to the feast of St. Vincent de Paul. Answered Madame Duchesne. Wrote to Father

95. I. Cor. x, 31.

96. I. Cor. xiv, 40.

97. II. Cor. ix, 7.

98. A short note.—Father Richard hopes the documents relative to Mrs. Mattingly's cure arrived safely; he saw that pious and fervent lady the day before in very good health. Is enclosing papers concerning another miracle wrought in France by Prince Hohenlohe on Mary Dorizon. Promises to send, when he goes to New York, a picture of the Prince engraved by Mr. Maverick.

99. "Engelbert—not Angelo, as Bishop Rosati regularly writes—De Geither, born at Alost, in the Diocese of Ghent, came with Bishop Du Bourg to America. He commenced the study of Latin, French and English at St. Thomas, came to the Barrens with the rest of the company, where he received Tonsure on May 16, 1819. After learning Latin and English, he was applied to the study of Philosophy, and left during the month of July 1821, being undecided in regard to his ecclesiastical vocation; he was sent to St. Louis and made instructor in the College. From there he went down to New Orleans, and after staying there some time sailed for Flanders. We learned that he died during the voyage." Rosati, *Catalogus*, etc., No. 13.—In this letter (Original in Archives of the St. Louis Archdioc. Chancery), written from "Baïou," De Geyther asks Rosati whether he would accept for the College at the Barrens a young man, d'Hébécourt by name, whom himself is teaching now, but the father wants to send away to a boarding place, because he needs watching closely. Laments the fact that where he is teaching there are boys from fifteen to nineteen years, and most of the young men are corrupt "to the marrow of their bones." Hopes to go to Fr. Portier's College, if he does not go back home to Europe.

- July Jeanjean, to ask him to forward the books sent from France, etc., etc.
- 10 Saturday. Mass early in the morning in the chapel. Heard the Nuns' confession in their own chapel. Letter to Fr. Niel with which I enclosed some copies etc., also to Vinc. Nolte, etc., etc. In the evening heard the confessions of the Seminarians.
- 11 Vth Sunday after Pentec. Early in the morning heard the Brothers' confessions. Mass in the chapel. Assisted at High Mass in the Church, during which, reading the authentic attestations of the miracle which God deigned to work through the intercession of Prince Hohenlohe in Washington on Ann Mattingly who, suffering from a long, grave and incurable disease, was restored to perfect health, I preached the sermon. Text: *It is good to hide the secret of a king: but honorable to reveal and confess the works of God*, Tob. xii, 7—20. I expatiated on the authenticity of the fact, its nature and the conclusions to be deduced therefrom. I. Assent should be given to facts confirmed by witnesses trustworthy, numerous and agreeing in their statements. In the present case, these are ocular witnesses, who relate what they have seen with their own eyes for several years, frequently and without change. We can suspect in these grave persons of tried honesty and enjoying public esteem and confidence no intention whatever to deceive; and even though they wished to deceive others, they could never succeed in doing it; for how could they show such a bold front as to asseverate a falsehood to people who were in a position to challenge their lying assertions? how would people of different opinions, culture and religions agree in the same affirmation? There is the woman restored to health; there are her brothers, her relatives, the persons of the house, her friends, the doctors, the priests, etc., etc. Finally the testimonies are in absolute agreement; all unanimously affirm that this woman was for six years suffering from a very grave and incurable disease, and that in the twinkling of an eye, after Communion, she was restored to health; the strength of these testimonies is increased by the fact they are given under oath, are corroborated by the presence and sanction of the civil authorities, and made with all the forms and protocols of law, so that in the whole world not a court, not an upright judge could reject them, even if all the goods, the reputation, the freedom and the life itself of the most honorable citizen were in question. Therefore the testimonies ought to be received, etc. II. P. These facts, then, being true, can they be held miraculous? Before answering this question, we should ask ourselves what a

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miracle is, whether it is possible, whether the power to perform miracles was ever granted to men, and finally whether even now it is found in the Church. A miracle is an extraordinary work, done against the laws of nature, and which cannot be the result of any natural cause whatsoever. Hence God alone is the first and true cause of miracles. That God can work miracles, that is, suspend the laws freely established by him, derogate from these laws in certain cases or even totally abrogate them, no one of sound mind can gainsay. Now that the power to perform miracles which God, who by essence is Almighty, has by his very nature, has been by Him frequently granted to certain men dear to Him, appears from what we read in the Scriptures of the Old and New Testaments and likewise in ecclesiastical and profane history. Moses, Elias, Eliseus, Daniel, the Apostles and their disciples received from God this power, etc. But when the Church had spread throughout the world, did not miracles cease? Where in the Scriptures, I answer, do we read that miracles shall cease? Quite the contrary: in Holy Writ we read: *Behold I am with you even to the consummation of the world.*¹⁰⁰ *And these signs shall follow them that believe: they shall lay their hands upon the sick, and they shall recover, etc.,*¹⁰¹ *For, amen I say to you, if you have faith as a grain of mustard seed, you shall say to this mountain, Remove from thither, and it shall remove: and nothing shall be impossible to you.* Matt. xvii, 19. *Amen, amen, I say to you, he that believeth in me, the works that I do, he also shall do, and greater than these shall he do . . . and whatsoever you shall ask the Father in my name, that will I do.* John, xiv, 12, etc., etc. After these remarks, it is now easy to understand that the facts, etc., concernig the cure of Ann Mattingly constitute a miracle: they are extraordinary; they are against the laws of nature; and they cannot in any way be the effects of a natural cause.—III. P. It being so, this miracle wrought by God through a Catholic priest, Catholic prayers, the reception of the Catholic Sacraments of Eucharist and Penance, the Catholic sacrifice of the Mass, etc., shows manifestly that the doctrine of the Catholic Church, her practices, her customs, her sacraments, her sacrifice contain not a speck of superstition: otherwise God would countenance superstition, approve the practice of superstition, and co-operate with superstition. The mere thought of such a thing is blasphemous. Finally the miracles wrought by God in our own times, in our

100. Mtt., xxviii, 20.

101. Mk., xvi, 17—18.

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own country and so to say under our own eyes, are a confirmation of the miracles wrought in the past. Let us, therefore, return thanks to God, who by a wonderful disposition of His Providence deigns thus strengthen our faith; let us hold fast to that faith and conform exactly our conduct to the rule of that faith, etc. Vespers in the church.

12

Monday. Spiritual conference for the seminarians, on the care to be given to performing all our actions well. As above, 6th inst. Francis Regis Loisel was called, and said what he had thought in the meditation on the subject proposed. Mass in the chapel. In the evening, I welcomed the Rev. Charles Nerinckx¹⁰² coming from Kentucky, and he handed me a letter from Fr. Abell.¹⁰³

13

Tuesday. Domestic spiritual conference, on the Devotion to St. Vincent de Paul. Bro. Blanka¹⁰⁴ and Fr. Odin told what they had thought in the meditation. I spoke, first in English, then in Italian, 1° On the motives which must impel us to this devotion, motives derived from the notion itself of devotion. For devotion is nothing else than the esteem, love, respect and confidence which we feel towards a person on account of that person's qualities, which excite in us these sentiments. Now as St. Vincent shines forth by his excellent and supernatural gifts of sanctity, is entitled to be called our Father, has a right to the love of us all, and is by his prayers and merits powerful with God, he is worthy to be singularly esteemed by us, to receive the tribute of our best love and veneration, and to receive all our confidence. 2° The means to pay him all these duties will be: a) to honor him daily by our prayers and other manifestations of our veneration; b) to have recourse to him in our temptations, dangers, adversities, and all our necessities; c) to read and meditate attentively his life; d) to imitate his actions; e) to

102. On Father Nerinckx, and the causes which brought about his departure from Kentucky. See Camillus P. Maes: *The Life of Rev. Charles Nerinckx*. Cincinnati, 1880; W. J. Howlett *The Rev. Charles Nerinckx*. M. J. Spalding, *Sketches of... Bishop Flaget*, Louisville, 1852; Ben. J. Webb, *The Centenary of Catholicity in Kentucky*, Louisville, 1884; Anna C. Minogue, *Loretto Annals of the Century*. New York, 1912; Victor F. O'Daniel, O. P., *The Right Rev. Edward Dominic Fenwick, O. P., Founder of the Dominicans in the U. S.,...First Bishop of Cincinnati*, New York, 1920.

103. See M. J. Spalding, *Op. cit.*, and *Sketches of the Early Catholic Missions of Kentucky*. Ben. J. Webb, *Op. cit.*—This letter (Archives of St. Louis Archdioc. Chancery) is dated Mount Carmel, July 4, 1824. Has just learned from Fr. Nerinckx about Rosati's consecration; congratulations. Explains his long silence: extent of mission, insuperable dislike for the pen, sorrows. Had formerly the Mount Carmel Sisters of Nazareth; now has Loretines.

104. Martin Blanka, born in Orsivia, German Poland, on October 5, 1777, entered while yet quite young in the Roman Novitiate of the Congregation as a lay Brother, and made his vows on May 18, 1801. He was in the house of Piacenza when Fr. De Andreis stopped there on his way to America, and was incorporated into the band. Accompanied Fr. De Andreis, Bishop Flaget and Fr. Rosati when they came to St. Louis in the fall of 1818, remained with Fr. De Andreis in Ste. Genevieve, and later on in St. Louis, until the death of his reverend Superior. Shortly after he was called to the Barrens.

- July observe faithfully his rule. Mass in the chapel. Heard the confession of one singular grace from Almighty God; twice the Litany of the Saints with the penitential Psalms for the conv.¹⁰⁵ of M. C. Eu.¹⁰⁶; heard his confession, etc. *Te Deum* etc.
- 14 Wednesday. Mass in the chapel for the conv. of M. C. Eu. Collect *ad repellendas tempestates*.
- 15 Thursday. Heard two confessions. Mass in the chapel. Communion of M. C. Eu.
- 16 Friday. Chapter. Heard two confessions; went myself to confession. Mass in the chapel.
- 17 Saturday. Two confessions. Mass in the chapel. The Nuns' confessions were heard by Father Nerinckx. In the evening heard the confessions of the Seminarians.
- 18 Vith Sunday after Pentec. Early in the morning heard the Brothers' confessions. Mass in the chapel, after which I heard confessions until High Mass, at which I assisted and during which I preached a homily to the people, speaking, 1° of the care to be given above all things else to doing that which concerns life eternal; 2° of the divine providence which supplies all our needs in this life; 3° of our gratitude to God for those benefits, etc. A 5 o'clock Pontifical First Vespers of the solemnity of St. Vincent de Paul.
- 19 Monday. Feast of St. Vincent de Paul. In the morning heard the confessions of some of the Brothers, Seminarians and priests. At 10 o'clock solemn Pontifical Mass in the church, after the singing of Tierce according to the Rom. Ceremonial. Deacons of honor. Fathers De Neckere and McGilligan; Assistant Priest, Father Potini; Deacon and Subdeacon, Fathers Caretta and Odin; with chasubles in the Sanctuary, Fathers Dahmen and Nerinckx. Panegyric of the Saint by Mr. Timon. At half past three, Pontifical second Vespers, followed by the veneration of the relic of St. Vincent.
- 20 Tuesday. Spiritual Conference in the Domestic chapel. Bro. Sargiano¹⁰⁷ and Fr. McGilligan were called, etc. I spoke, first in Italian, and afterwards in English on Silence

¹⁰⁵. We take this abbreviation, *conv.* to stand for 'conversion'. As the person in question had gone to confession, the meaning seems to be the perseverance in good dispositions.

¹⁰⁶. These letters, either in this order, or sometimes in the form *c. m. eu.* will be found recurring quite frequently in the pages of the *Diary*. They are never capitalized. Still from the context it appears evident they are the initials of the penitent. It were perhaps, even at this date, an indiscretion to try to lift up the veil covering the identification of this person; suffice it to say these initials (in the supposition that the letters in the text are initials), no matter in what order they are read, correspond to the name of none of the inmates of the house.

¹⁰⁷. John Sargiano was born in Piedmont, near Mondovì, March 30, 1797. He was received into the Congregation of the Mission as a lay Brother on February 2, 1823, and while still a novice, was destined for the Louisiana Mission, where he made his vows the 26th of February 1825.

- July that we should keep according to our rules: 1st, because it is a point of rule; 2nd, because this point of rule is a most powerful help to avoid numberless faults; 3rd, silence fosters the recollection of mind; recollection disposes us to receive the divine inspirations and graces, and thus leads to perfection; 4th, for this reason, the presence of God etc., etc. The manner of keeping silence is prescribed in the rules, etc., etc. Mass in the chapel.
- 21 Wednesday. Spiritual conference to the Seminarians. L. Tucker¹⁰⁸ being called, stated very briefly what he had thought in the meditation. I spoke of the fervor which should animate us in what concerns God and our eternal salvation; 1st, because tepidity is dangerous; 2nd, harmful; 3rd, grave, etc., etc. Mass in the chapel.
- In the evening received a letter of Father Borgna from Italy, dated March 15; also of Fr. Acquaroni, dated New Orleans, June 26th, the eve of his departure from that city for Italy; also of Fr. Tichitoli from the Parish of the Assumption, June 22.
- 22 Thursday. Mass in the chapel. Three Confessions and conv. M. C. Eu. Wrote to Father Niel a letter which Fr. Nerinckx will carry to him. In the evening penance for M. C. Eu.
- 23 Friday. Chapter. Went to confession. Heard one confession. Mass in the chapel. One Confession. In the evening penance for M. C. Eu.
- 24 Saturday. Heard two confessions early in the morning. Mass in the chapel. In the evening heard the Seminarians' confessions and of C. Eu.; penance for him.
- 25 Sunday. Heard the confessions of the brothers and of C. Eu. Mass in the chapel and communion. Assisted at High Mass, in which I preached a homily on the Gospel. 1st, I spoke of the necessity of guarding against errors in faith, and 2nd, of the necessity to conform our lives to the precepts of faith. Vespers in the church, followed with instruction by Mr. Vergani.¹⁰⁹
- 26 Monday. Conference for the Seminarians. Jourdain¹¹⁰

108. "Louis Tucker, son of Nicholas Tucker, born at the Barrens on February 11, 1806, came to the Seminary on September 5, 1823." Rosati, *Catalogus*, etc., No. 54. On Father Louis Tucker, see J. Rothensteiner, *First Native Missourian to go to Rome for Studies and to be ordained there*. St. Louis Church Progress, December 19 and 26, 1918; and *Chronicles of an Old Missouri Parish. Historical Sketches of St. Michael's Church*, Fredericktown, Madison Co., Mo., St. Louis, 1917.

109. "Peter Vergani, born at Milan, Italy, August 15, 1799, came to the Seminary January 10, 1820; entered into the Congregation the 13th of June of the same year." Rosati, *Catalogus*, etc., No. 22. He had come over with Father J. M. Rossetti; when he joined the Lazarists he had to begin with the study of Latin, hence he was relatively a long time counted among the scholastics of the Congregation.

110. "Francis Jourdain, born in St. Louis Mo. August 13, 1810, came to the Seminary on the 11th of November 1821. He pursued there the study of English, began that of French, and, in May 1822, that of Latin. He made his first Communion on Maundy-Thursaday of the same year. His application was fair, and his deportment was excellent; he has talent and is very meek and submissive. He was confirmed by Bishop Du Bourg in the Seminary chapel, on October 12, 1822." Rosati, *Catalogus*, etc., No. 30.

July

was called and told very briefly the thoughts which occurred to him during meditation. I spoke on the love of God. 1st. We must love God; our heart is made for loving; without love it cannot live; in God we find the most lovable object; for in Him all the perfections which make the creatures lovable are found in a most eminent degree and in the most absolute perfection. 2nd. God himself has from all eternity loved us; he manifests to us his love by innumerable benefits. 3rd. In His love alone can the happiness that we eagerly and ceaselessly crave be found and enjoyed. But how is He to be loved? With our whole hearts, with our whole souls, with our whole strength; above all things and irrespective of all things. We shall know whether His love reigns in our hearts, 1st, if we think often of Him, and direct to Him all our affections: *Where your treasure is, there will your heart be also*¹¹¹; 2nd, if we speak of Him willingly and frequently: *Out of the abundance of the heart the mouth speaketh*¹¹²; 3rd, if we are willing to work for Him: *Let us not love in word, nor in tongue, but in deed, and in truth*¹¹³; 4th, if we suffer patiently and cheerfully all things for His love's sake: *Love is strong as death, jealousy as hard as hell*¹¹⁴. —Mass in the chapel. Gave to Fr. Nerinckx faculty to give the holy habit to two girls in the Monastery, etc.¹¹⁵ Heard confession of M. C. Eu. In the evening one communication.

27

Tuesday. Conference of the Community. Bro. Pifferi.¹¹⁶ I spoke first in Italian, and afterwards in English on acquiring and maintaining the spirit of our Congregation. 1st. This is to us absolutely necessary, for just as a body without soul is dead, a corpse and no man, so is a Missionary etc.; again, just as a body without soul is incapable of exercising the functions of man, so etc.; finally, just as a corpse is harmful to those around, corrupts the air, etc., etc., so etc. 2nd. The spirit of the Congregation is a spirit of simplicity, humility, meekness, mortification and zeal for God's glory and the neighbor's salvation, etc.,

111. Luke, xii, 34.

112. Mtt. xii, 34.

113. I. John, ii, 18.

114. Cant. viii, 6.

115. Mary Stewart and Elizabeth Tucker; both were natives of the Barrens.

116. Joseph Pifferi was one of the members of Fr. M. J. Rossetti's band, that came to America in 1818, and, on the list, classified as a "farmer." Shortly after the arrival of the Milanese band in Missouri, Pifferi begged admission into the Congregation of the Mission as a lay brother, and was received on May 20, 1820. Some time later, Fr. Rosati, writing to Rome, penned this praiseful appreciation of the new recruit: "That Milanese is a saint: after working from morning till evening, the best rest he may think of is to pass an hour before the Bl. Sacrament. He works on our farm, takes care of our oxen, cows, and horses and pigs."

- July etc. Mass in the chapel for M. C. Eu. Communication of Bro. Palelli¹¹⁷ and Fr. Odin.
- 28 Wednesday. Heard four confessions, among which that of M. C. Eu. Mass in the chapel. Two confessions.
- 29 Thursday. Heard the confession of M. C. Eu. Mass in the chapel. Two confessions. Received a letter from Fr. Dahmen advising me of the coming of a boat to Ste. Genevieve that would give a good opportunity for the journey of Fathers Potini and De Neckere to Louisiana.¹¹⁸ Every preparation being made, I bade good-bye to the aforesaid gentlemen, and gave them letters to deliver to the Rt. Rev. Bp. of New Orleans, and to Fathers Cellini, Brassac, Tichitoli, Rosti and Bigeschi. Communication of M. C. Eu.
- 30 Friday. Went to confession; heard two confessions, one of which was that of M. C. Eu. One Confession. Mass in the chapel. One communication. From Mr. Paquin returning from Ste. Genevieve I heard this morning that Fathers De Neckere and Potini left on the boat *Superior*. I received Mr. Rozier¹¹⁹ as a guest.
- 31 Saturday. Mass early in the morning in the chapel. Heard the confessions of the Nuns, 23. In the evening confessions of the Seminarians and of M. C. Eu.

AUGUST.

- 1 VIIIth Sunday after Pentec. Early in the morning Brothers' confessions. Mass in the chapel. Confessions, etc. Assisted at High Mass in the church, during which I preached a homily on the Gospel, about Judgment. Vespers in the Church. Instruction by Mr. Paquin.
- 2 Monday. Spiritual Conference for the Seminarians. Mr. Thompson,¹²⁰ called, said very little etc. I spoke on the virtue of mortification. 1st, All are obliged to its practice, a) on account of their past sins, b) because of the present dangers, c) and because of the evils threatening us in the future. It is to be practised: a) interiorly, by the sacrifice made to God of our judgment, will, desires, affections;

117. Anthony Palelli joined the community in July 1823, being then twenty-two years of age. When, whence, and how he had come to this country is not known. At any rate, he was considered an excellent acquisition for the community; he was a shoemaker by trade, and was employed in this capacity at the Seminary of the Barrrens.

118. Both, it will be remembered, were in poor health, and a mild climate was expected to benefit them.

119. Ferdinand Rozier, a native of Nantes, France, was engaged in mercantile business since 1810 at Ste. Genevieve. One of his sons, Ferdinand, was at the College.

120. "Albert Thompson, son of Josiah and Jane Thompson, born at Baltimore, Md., on August 7, 1808, came to the Seminary with a view to study for the priesthood, May 1st, 1823. Studied Latin and Philosophy." Rosati, *Catalogus*, etc., No. 53.

- August b) exteriorly, by crucifying our eyes, tongue, taste, etc. Confessions of two Nuns and M. C. Eu. and th.¹²¹
- 3 Tuesday. Community Spiritual Conference on Avoiding venial sin. 1, Motives, 2, Means, One Confession. Mass in chapel, after which confession of Eu. and of two.
- 4 Wednesday. Mass in the chapel. One confession.
- 5 Thursday. Confession of C. Eu. Mass in the chapel. Communication of Eu. and th. Spiritual conference to the Nuns on the right use of the Sacrament of Holy Eucharist.
- 6 Friday. Chapter. Went to confession. Heard one confession. Mass in the chapel. One communion. After night prayers Novena of the Assumption.
- 7 Saturday. One confession. Mass early in the chapel. Confessions of twenty-two Nuns. In the evening, confessions of thirteen Seminarians.
- 8 IXth Sunday after Pentec. Confessions of the Brothers and workmen, 10 in all. Mass in the chapel; twenty-three communions. Assisted at High Mass, before which I heard five confessions. The sermon was preached by Mr. Timon, on the holiness of the Church. Vespers in the Church, after which sermon by Mr. Loisel. Monthly retreat for the Novices and Eugene Saucier.
- 9 Monday. Spiritual Conference for the Seminarians. Labbadie¹²² told in a few words what he had thought during meditation. I spoke on the Devotion to the Bl. Virgin Mary. 1. Motives, taken from the consideration of her being the Mother of God, and our Mother etc. 2. Means, every day manifest our piety to her by prayers, our love by our sentiments, our confidence by invoking her. Confessions of two externs. At 6 in the evening c. and confession of C. M. Eu.
- 10 Tuesday. Spiritual Conference of the Community, on the Devotion to the Bl. Virgin Mary, as above. Bro. Pallelli and Mr. Paquin. One confession and two communions. In the evening, letters, 1st, of Fr. Dahmen advising that

121. An abbreviation, of which we miss the key.

122. "Nicholas De Labadie, born at Sandwich, in Upper Canada, December 5, 1802, came to the Seminary on November 30, 1823, and was clothed with the cassock on April 25, 1824." Rosati. *Catalogus etc.*, No. 55. Fr. Gabriel Richard, S.S., of Detroit the place from which Labadie came to Missouri, was very much interested in him and Girardin, another Detroit boy who had gone to the Seminary, although, as he states, they had been rather, owing to his long absences, under the direction of Father Badin. "I can tell you, however, he wrote to Rosati on Nov. 24, 1823, 'that for several years both have been deporting themselves very edifyingly, and for a long time have manifested a marked inclination to the ecclesiastical state. Nicholas Labadie made, when he left, a great sacrifice, giving up a clerkship in the house of one of the merchants here, where he made \$300.00 a year. He is, therefore, quite efficient in Bookkeeping'" (Archives of the St. Louis Archdioc. Chancery). When the subject of admitting these boys at the Barrens was first broached, early in the fall of 1823, Bishop Du Bourg warned Fr. Rosati: "Before accepting these subjects from Detroit, please mark to Fr. Richard, that you can take them only for this Diocese, unless they pay their board and tuition. It would be unjust to do otherwise." This condition must have been accepted, as all along they are supposed to study for the Diocese.

- August Fr. Nerinckx, back from St. Louis, was detained by illness at Ste. Genevieve; 2nd, of Madame Duchesne and Charles Roussin coming back at last.
- 11 Wednesday. Two confessions. Mass in the chapel. Received a letter from the Bp. of New Orleans.
- 12 Thursday. Mass in the chapel. Communion of M. C. Eu. In the evening received word from Fr. Dahmen that Fr. Nerinckx was thought by the doctors to be in danger of death.
- 13 Friday. At half past three in the morning, set off for Ste. Genevieve with Mr. Paquin, where, arriving at 10 o'clock, I found Fr. Nerinckx dead since 5 p.m. of the preceding day. Received letters from Fr. Niel¹²³ and Fr. Van Quickenborne. At half past two started back for the Seminary where I arrived at 8 o'clock, and found Bro. Harrington¹²⁴ Ferdinand Rozier¹²⁵ and Fr. Pratte¹²⁶ sick. Confession of M. C. Eu.
- 14 Saturday. Mass in the chapel for Fr. Nerinckx. At 7 o'clock all the clergy assembled in the church, where we recited the whole Office of the Dead for Fr. Nerinckx, in presence of the corpse. High Mass, at which I assisted in cope; Absolution, following which the corpse was carried to the Nuns' cemetery and buried there.¹²⁷ In the evening, heard the confessions of the Seminarians. Confession of M. C. Eu.
- 15 Xth Sunday after Pentec. Assumption of the Bl. Virgin Mary. Heard the Brothers' confessions. Mass in the chapel; I was prevented by weakness and illness to celebrate Pontifical Mass in the church. Vespers in the church, after which Consecration of the Seminarians to the Bl. Virgin, chosen as their principal Patron. Litany of the Bl. Virgin, and veneration of the relic of the Bl. Virgin.
- 16 Monday. The Conferene to the Seminarians postponed to next Wednesday. Mass in the chapel. Wrote letters to Fr. Niel and Fr. Van Quickenborne and sent them through

¹²³. August 3, 1823. (Original in Archives of the St. Louis Archdioc. Chancery). Reports he was sick for three weeks. Saw Col. Lawless concerning the church lots; he wrote to Bp. Du Bourg, as to the affair of the rectory lot, *they* got the deed of sale, from the Sheriff, and took it for security, signing a paper whereby they engage themselves to give me the contract within three years if they are paid back. Some consignment has come from Fr. Acquaroni.

¹²⁴. Daniel Harrington, a native of Ireland, was, in 1820, in St. Louis, plying the trade of carpenter. He begged and obtained from Fr. De Andreis to be received in the Congregation, and made his vows on May 4, 1822, being then thirty-two years of age.

¹²⁵. "Ferdinand Rozier came to the Seminary, November 12, 1822; he was then eight years old." Rosati, *Catalogus*, etc., No. 47.

¹²⁶. "Francis Pratte, son of Joseph Pratte, of Ste. Genevieve, came to the Seminary December 5, 1822 for his education. He was then nine years of age." Rosati, *Catalogus*, etc., No. 49.

¹²⁷. In one of his exhortations to the Sisters of Bethlehem, whilst he was at the Barrens, he had spoken of his death, with a striking precision as to its date and place, and had declared he would be the first to be buried in the Sisters' graveyard.

- August Bro. Blanka, who was going to St. Louis with Mr. Paquin. Another letter I sent to Fr. Dahmen at Ste. Genevieve, through Mr. Pratte,¹²⁸ who was returning there with Mr. Rozier, taking along with them Franc. Pratte, Ferdinand Rozier and Siegfried Roussin¹²⁹ who were unwell. Wrote likewise to the Rt. Rev. Bps. of Bardstown and New Orleans, to announce to them the death of Fr. Nerinckx.
- 17 Tuesday. The Community conference postponed to next week. Mass in the chapel, after which I consecrated in my room two altar stones, all the clergy attending. In the evening confession of M. C. Eu.
- 18 Wednesday. Conference to the Seminarians. Mr. Girardin.¹³⁰ I spoke on prayer. 1st. I proved it to be necessary owing to the necessity in which we are of divine grace in in order that we may resist temptation, acquire virtue, and persevere in good. 2nd. I explained the requisite qualities of prayer: confidence, humility, hope in the merits of Christ, fervor, perseverance, etc., etc. Mass in the chapel. In the evening heard the confessions of two sick Nuns and of M. C. Eu. The mail brought me letters of Fathers Rosti¹³¹ and Hill,¹³² together with the dimissorial letters of Messrs. Girardin and Labadie. I sent Fr. Odin and Mr. Timon to Apple Creek, to evangelize those people, say Mass, etc.
- 19 Thursday. Mass early in the chapel. Exhortation to the Nuns on the conformity to God's will. Heard two confessions.
- 20 Friday. Chapter. Went to confession. Heard two confessions. Mass in the chapel. Communion of M. C. Eu.
- 21 Saturday. Mass early in the chapel. Heard the Confessions of twenty-one Nuns. In the evening confessions of the Seminarians and of C. M. Eu.
- 22 XIth Sunday after Pentec. Early in the morning, heard the Brothers' confessions. At 6 o'clock administered the Sacrament of Confirmation to Albert Thompson.¹³³ Mass in the chapel for C. M. Eu., and, after Mass heard one

Vic. Gen. Cia.
Dimiss. letters
of Girardin
and Labadie.

128. Joseph Pratte, of Ste. Genevieve.

129. "Siegfried Roussin, son of Stephen Roussin of Ste. Genevieve, was eight years old when he came to the Seminary, as a boarder, on April 10, 1823." Rosati, *Catalogus*, etc.

130. "Peter Girardin, son of James Girardin and Josette Drouyare, born at Detroit, Territory of Michigan, May 27, 1803, arrived on May 1824." Rosati, *Catalogus*, etc., No. 59. See above Note 122, in Nicholas Labadie. In his letter of November 24, 1823 Fr. Gabriel Richard remarked: "Peter Girardin is an excellent tailor, and as such may be very useful to you, while beginning his studies."

131. This letter was dated from St. Joseph's Parish, La., June 15, 1824; "Nothing new here" summarizes it very well.

132. On Rev. John Austin Hill, See Webb, *Centenary of Catholicity in Kentucky*; M. J. Spalding, *Sketches of... Bishop Flaget*; V. O'Daniel, *The Rt. Rev. Edw. Fenwick*, Washington, 1920. This letter (Original in Archives of the St. Louis Archdioc. Chancery), is dated, Cincinnati, July 19, 1824. Encloses dimissorial letters for Labadie and Girardin. Congratulations. Bishop Fenwick has obtained two priests from Propaganda, talks of building a church and Seminary on his return, next October. Church in Cincinnati now too small.

133. A young man at the College. See Note 120 above.

August confession. Assisted at High Mass, at which I preached on the Gospel of the Sunday. From the miracle wrought by Jesus we learn that: 1st, in order to receive the divine benefits, we must withdraw from the tumult of worldly affections; 2nd, we ought to deplore the miseries into which sin throws us; 3rd, we must lift up our eyes to heaven. After Mass I urged the people to build a church etc. Vespers in the church; after Vespers sermon by Mr. Moore.

23 Monday. Early in the morning, Conference to the Seminarians. Mr. Mascaroni.¹³⁴ I spoke on the exercise of the presence of God, and strove to demonstrate its supreme efficacy, 1st, in avoiding sin; 2nd, in resisting temptations; 3rd, in making progress in virtue; 4th, in finding comfort in afflictions. Enumerated some means of practising this exercise: 1st., in whatever we do in relation to God, think that God is present and excites us to do it; 2nd., from the consideration of visible things bring to mind the remembrance of his invisible perfection; 3rd., determine some external signal, like the striking of the clock, to turn our thoughts to God, etc. Mass in the chapel.

24 Tuesday. Early in the morning spiritual conference of the Community. Bro. Bosoni¹³⁵ and Mr. Timon. I spoke, first in Italian, then in English, on the virtue of patience; and 1st., I proposed some motives, namely, the consideration that the lack of patience does not free us from evils or difficulties, whereas patience lessens the ills that we suffer, and enriches our sufferings with merit. 2nd., I mentioned occasions of practising patience, by bearing with ourselves, with others, and everything that the disposition of divine providence sends us. Example of Christ, etc. Mass in the chapel. At 9 o'clock assisted at High Mass in the church, following which, as rain prevented our returning home at once, I made in the church an exhortation to the clergy on the devotion to, and imitation of the Holy Apostles. Vespers in the church.

25 Wednesday. Heard two confessions. Mass in the chapel. In the evening I received through the mail a letter from Father Tichitoli, of July 25; and through Mr. Paquin, back from St. Louis, letters of the S. Congregation of

134. "Angelo Mascaroni, born at Milan, December 24, 1796, came to the Seminary August 14, 1820." Rosati, *Catalogus*, etc., No. 22. He was one of the members of the Rosetti band, but apparently had not studied Latin when he came to America.

135. John Bosoni, also a native of Milan, had likewise come to America with Fr. Rossetti. Shortly after this Milanese band reached the Barrens, Bosoni applied for admission into the Congregation as a Brother, and, after the proper time of probation, made his vows on June 9, 1822. He was a weaver by trade, in which capacity he was very useful in the house, at a time when practically everything had to be manufactured at home. He at the same time was infirmarian and had charge of the laundry.

No. 7. Letter of Prop. April 10. Propaganda, dated April 10;¹³⁶ of Fr. Niel Aug. 22,¹³⁷ of Fr. Saulnier, Aug. 13¹³⁸ and Madame Duchesne August 20.

26 Thursday. Heard the confession of M. C. Eu. Mass in the chapel for the same. In the evening answered Fr. Niel's letter stating I could not give any money to Mr. Haire, etc.

27 Friday. Early in the morning, Chapter. Went to confession; heard two confessions. Mass in the chapel.

28 Saturday. Mass early in the chapel. Heard the confessions of all the Nuns. Through Bro. Blanka returning from St. Louis, received that which Fr. Acquaroni had sent here, and a carriage, etc. In the evening heard the confessions of the priests and of the Seminarians.

29 XIIth Sunday after Pentec. Early in the morning heard the Brothers' confessions. Mass in the chapel. Heard one confession. Assisted at High Mass, at which I preached a homily on the Gospel of the Sunday. Charity is the epitome of the whole Law. *Thou shalt love*: nothing easier, nothing more in conformity with our nature. *The Lord thy God*, that is, thy father, benefactor, friend, master, creator; that is again the most perfect being, etc., etc. *With all thy heart*, directing to him all thy affections, subjecting thy whole mind and intellect to the submission of faith. *With thy whole soul, and with thy whole strength*, that is, doing what he commands, avoiding what he forbids. Let God be the only lord of all our affections; still *thou shalt love* thy neighbor as thyself. With the same love do we love God and the neighbor: God for His own sake; the neighbor, for the sake of God. *The neighbor*, that is, all men created by God, without any exception, etc. *As thyself*, etc. Vespers in the church. Sermon by Eugene Saucier.

30 Monday. Early in the morning Conference for the Seminarians. Mr. Fiegan.¹³⁹ I spoke on the supreme care to be

136. This letter (No. 7) was a short acknowledgement of Rosati's letter of December 6, 1823, accepting the Coadjutorship and promising to be consecrated without delay. (Original in Archives of St. Louis Archdioc. Chancery).

137. This letter (*Ibid.*) is dated August 23—not 22—. Has been able for now a month to resume his work. Anxious about the state of Rosati's health. The Jesuits do not think they will come to the College; somebody is needed at the head; could you not get somebody from Georgetown or Emmitsburg? Have obtained the school for the poor; could the Loretines do well here? All the papers are in order; never was there an inventory taken of what was on the farm when Bp. Du Bourg and Fr. Anduze rented it. O'Toole presented a note for \$90.00 against Bp. Du Bourg for the well on the farm. As the farm belongs to you now, please pay to Mr. Haies. Advanced \$50.00 for the last lot of Connor.

138. Original *ibid.* Sent to Bishop Du Bourg two months ago 17 boxes of books and a letter about the four pictures mentioned by Rosati: No answer. Is preparing children for confirmation.

139. "John Fiegan (Bishop Rosati is very inconsistent in his spelling of this name: Fiegan, as in the text of the *Diary* above; *Fiegen*, as in the *Catalogus*; or even *Feigan*) son of Raynald Fiegan and Barbara Schumachers, born April 17, 1794, at Stein, County of La Merche, in the Diocese of Siege, arrived May 28, 1824." Rosati, *Catalogus*, etc., No. 58.

August given to spending our time well. Time, indeed is tantamount to grace, heaven, God Himself. Our tenure of that inestimable treasure is most uncertain, etc. Its loss is irreparable. We shall employ our time well if, 1st., we spent it according to the prescriptions of rule; 2nd., we do well all that we have to do; 3rd., etc., etc. Mass in the chapel. In the evening I welcomed Fr. Dahmen.

31 Tuesday. Early in the morning Conference of the Community. Bro. Donati,¹⁴⁰ and Mr. Paquin. I spoke, first in Italian, then in English, on the virtue of humility. 1st., The thought of what we were in the past, what we are now, and what we may become in the future recommends strongly that virtue. 2nd. We ought to be humble with God, with the neighbor, etc., humble in mind, in heart, in our actions. Mass in the chapel. Heard one confession. Fr. Dahmen returned to Ste. Genevieve.

SEPTEMBER.

1 Wednesday. Mass in the chapel. Heard three confessions. In the evening received through the mail a letter from Fr. Borgna, dated, Rome May 6, of this year, and one from Fr. Cellini, of July 22.¹⁴¹

2 Thursday. Mass in the chapel. Confession of M. C. Eu.

3 Friday. Chapter. Went to confession. Heard one confession. Mass in the chapel.

4 Saturday. Early in the morning, heard one confession at home. Mass in the chapel during meditation. Heard at the convent the confessions of all the Nuns and postulants. In the evening, confessions of the Seminarians.

5 VIIIth Sunday after Pentec. Early in the morning, heard the confessions of the Brothers and the workmen. Mass in

¹⁴⁰. Peter—or rather Dominic, for this was his real baptism name—Donati was born July 26, 1785 at Peggio di Berna, in the Diocese of Rimini, Italy. He was a farmer, and after an unsuccessful trial with the Jesuits was admitted in the Novitiate of the Congregation of the Mission in Rome, on the 28th of October 1819. Before one month elapsed, he fell sick to the point that his life was despaired of, and, on that account, was permitted to make his vows on November 28, 1819. He recovered however, and a year or so later was sent to America, reaching the Barrens in December 1821. He took care of the garden and was the baker of the Seminary.

¹⁴¹. The *Diary* is silent in regard to the result of Bishop Rosati's visit to Grand Coteau. See above Note 37. That he made definite propositions to Mrs. Smith in his interviews with her and in a letter written a few weeks later from New Orleans, is certain; and that these propositions were along the lines laid down by Bishop Du Bourg, is more than probable. To these propositions—perhaps because they were dictated by the Bishop—she would not assent: "I have never been able to succeed," wrote Cellini, "to bring her to consent to the propositions made by you, while you were here, and contained in your letter from New Orleans. Now, as I clearly perceive any further pressing to be useless, I am writing to you her plan, which is as follows: That we should take her and keep her on our premises in the Seminary, or in the Monastery at the Barrens, as boarder; or else, next spring, she will sell out all her property, and go to some other Diocese, probably to some religious house under the same conditions she proposed to us. Now the decision is in your hands, and it ought to come promptly, because delaying shall not stop the measures she has resolved to take in case of a new refusal."

September the chapel. One confession. Assisted at High Mass in the church; during it preached on the Gospel of the Sunday. I showed how leprosy is the figure of mortal sin, because it easily disfigures the beauty of the soul, deprives it of the participation in the divine grace, and takes away from it the right to eternal bliss. We should, therefore, imitate the lepers, who, moved by the consideration of their wretchedness, come to Jesus, address their prayer to him humbly and confidently, do what he commands them; and with the Samaritan we should return thanks to him. Vespers in the church, followed with sermon by Mr. Vergani.

6 Monday. Early in the morning, Spiritual Conference to the Seminarians. Mr. Loisel was called and told what he had thought on the subject. I spoke on the earnestness that the Seminarians must bring to study. 1st., because¹⁴² study is the duty of their state of life; 2nd., a duty demanded by justice; 3rd., a duty upon which depends not only their own salvation, but the salvation of many others. How one should apply one's self to study. 1st, with a right intention; 2nd., to the study of the things that are necessary or useful; 3rd., prayer should accompany study. In the evening, through Mr. McGuire, who came from St. Louis, I received letters, 1st from Mr. Mulletti,¹⁴³ of the Arkansas Territory, who offers a piece of property for a church, and deplors the wretched state of nearly a thousand Catholics who are destitute of all spiritual help and have not seen a priest for twenty-five years; 2nd, from Mr. McGuire; 3rd, from Fr. Dahmen.

7 Tuesday. Early in the morning Conference of the Community. Bro. Sargiano. I spoke in Italian and English on the Virtue of Mortification. We must by all means acquire and practice this virtue, because it is the foundation of the other virtues; without it there can be neither love of God, nor love of neighbor, nor humility, patience, poverty, obedience, chastity, nor the love of our vocation etc. It must be practised exteriorly by the mortification of the senses, and interiorly by the mortification of the faculties of the soul, etc. Mass in the chapel. Wrote to Fr. Niel about the uncertainty of my trip to St. Louis, etc. Confessions of the Seminarians.

142. *Qui*, a slip of the pen for *quia*.

143. Original in Archives of St. Louis Archdioc. Chancery. John Francis Mulletti, an Italian established in Arkansas, where he acquired military lands, and thinking now of going to Mexico, wishes, before leaving, to make donation of same property to the Catholic Church. The land in question is one quarter of a section (160 acres) of average land on the Cadron river, at about 35 miles from Little Rock, the S.E. quarter of Section 34 of township 7 N. in range 11 W. in the Territory of Arkansas. Wishes to know whether Bp. Rosati would be disposed to accept, and how the Deed should be made. Mentions in passing that the Creoles, perhaps 800 to 1000 in numbers, have not seen a priest for twenty or twenty-five years, and thinking themselves abandoned, begin to listen to protestant preachers and accept their Bibles.

- September 8 Wednesday. Mass in the chapel. Assisted in cope at High Mass. Confessions of the Brothers. At 3 o'clock p.m., Fr. Odin and Mr. Timon set off for a missionary journey. They are to go first to Apple-Creek, then, by way of New Madrid they will journey through the territory of Arkansas; they were given the necessary faculties.¹⁴⁴
- Letter of Mission to Arkansas to Fr. Odin and Mr. Timon.
See No. 3. In the evening received through the mail a letter of Fr. Portier,¹⁴⁵ containing the sad news of the death of Fr. Bertrand. Answered Mr. Mulletti's letter.
- 9 Thursday. Mass in the chapel early in the morning. Conference to the Nuns on the virtue of obedience.
- 10 Friday. Chapter. Mass in the chapel.
- 11 Saturday. Mass in the chapel early in the morning. Confessions of the Nuns. In the evening, confessions of the Seminarians and of C. M. Eu.
- 12 XIVth Sunday after Pentec. Early in the morning, confessions of the Brothers and of the workmen. Mass in the chapel. Heard confessions of some people. Assisted at High Mass, during which I preached a homily on the Gospel of the Sunday, etc. Vespers in the church.
- 13 Monday. Early in the morning, spiritual Conference to the Seminarians. Thos. Moore was called, etc. I spoke on the Ecclesiastical spirit. 1st. This spirit is necessary, because ¹⁴⁶ without it we neither deserve the name of clerics nor are able to fulfill the obligations of the clerics, nor even can discharge the functions of the clerics. 2nd. The Ecclesiastical spirit is a spirit of zeal for the salvation of souls; a spirit of great holiness, of patience, mortification and obedience, etc., etc. Mass in the chapel.
- 14 Tuesday. Early in the morning, spiritual conference of the community. Bro. Vanucci ¹⁴⁷ was called. I spoke on

144. "Joseph Rosati, by the Grace of God and the authority of the Holy Apostolic See, Bishop of Tenagra and Coadjutor of the Bishop of Louisiana, to all the members of the Catholic Church who shall read these, greeting.

Knowing that great many Catholic families dispersed throughout the vast and extensive portion of this Diocese especially committed to our care have been these many years destitute of every kind of spiritual assistance for want of clergymen, we have thought it our duty to afford them that spiritual comfort which now is in our power. Therefore we send the Rev. John Odin, Priest of the Congregation of the Mission, with the Rev. John Timon, clergyman of our Seminary, to visit them, giving them the necessary powers according to the custom of the Catholic Church.

Given at St. Mary's Seminary, Perry County, Missouri, the 8th September 1824 under our seal and signed by us as our Secretary,

† JOSEPH, Bp. of Tenagra, Coadj. of La.

145. Original in Archives of St. Louis Archdioc. Chancery. This notification was written in the name of Bishop Du Bourg and of the priests of New Orleans. August 11, 1824.

146. *Qui*, a distraction for *quia*.

147. Joseph Vanucci was born in a little hamlet near Lucca, Italy, and made his vows in the house of S. Silvestro al Quirinale, in Rome on May 16, 1819. Shortly afterwards Fr. Baccari, the Vic. Gen. of the Congregation sent him to America, together with Bro. Donati. He discharged at the Barrens the functions of cook, and later on worked as shoemaker.

September the virtue of obedience. Mass in the chapel. Wrote letters, 1st., to¹⁴⁸; 2nd., to Fr. Tichitoli; 3rd., to the Rt. Rev. Bishop of New Orleans to announce to him, a) the death of Fr. Timmermans; b) that of Fr. Nerinckx; c) the Mission undertaken by Fr. Odin and Mr. Timon at New Madrid and in Arkansas; and 4th, to ask him to take care of that region and send back Fr. Brassac, etc.

15 Wednesday. Mass in the chapel. In the evening through the mail I received letters, 1st., from Fr. Potoni, August 12, giving news of his and Fr. De Neckere's happy journey¹⁴⁹; 2nd., from Fr. Rosti, August 10¹⁵⁰; 3rd., from the same, August 19¹⁵¹; 4th., from Fr. Niel, St. Louis, September 8, asking permission to go to Europe for his health¹⁵²; 5th., from James Reed, in Kentucky.

16 Thursday. Mass in the chapel, after which I received letters, 1st., from Mr. Rozier, of September 15: he advises me he has at my disposal by order of the Rt. Rev. Bp. of New Orleans \$300.00; 2nd., of the Rt. Rev. Bp. of New Orleans, of August 22, who tells me that, by order of the Sovereign Pontiff Leo XII, 621 Roman *scudi* are to be transmitted to me by the Rt. Rev. Poynter, and that out of that sum Mr. Rozier will give me 300¹⁵³; 3rd., of the S. Congr. of Propaganda, which through His Eminence

No. 8. Letter
of Prop.

148. Scratched out in the manuscript, and partly illegible. The name of Fr. Cellini is the only thing which can now be made out.

149. Besides the news of his and Fr. De Neckere's arrival in St. Joseph's parish, and of their health, Fr. Potini speaks quite at length of the condition of the parish, and criticizes very severely the conduct of Fr. Rosti, and complains of evil reports of which he himself has been the object (Original in Archives of St. Louis Archdioc. Chancery).

150. Original *ibid.* The counterpart of Potini's letter; grave accusations against the latter; winds up by saying: "as he (Potini) is beginning to take ombrage, he would like to see me go away; however, as you order me to stay here, I shall not move now, no matter what Fr. Potini may say or do against me. I believe it would be better for Fr. Potini if he were changed from here."

151. Original *ibid.* Rehearses the things contained in the preceeding letter.

152. Original *ibid.* Has been sick again. Has been robbed of a little money he had; some was due him from the Attakapas, but small hope of getting it. Wants to go to Europe to recuperate and get money and so free the church lots. The people are embittered and will not help. Asks that Fr. Odin be sent to take his place, and promises to be back within a year. The Academy will do better under Odin than under himself.

153. Original *ibid.* This letter contains much more than the advice recorded in the *Diary*, in particular, startling news from Grand Coteau. "I am keeping Fr. De Neckere at the Bayou (La Fourche), it being impossible to send him to Fr. Cellini, who at length has so much exasperated everybody that I wrote to him in a friendly tone to leave that parish. Will he do it? I am seriously afraid he will not... You may be surprised that you received no answer from Mrs. S. I wrote to her again a few weeks ago, entering fully into her intentions, in order to avoid an *esclandre*: I was not any more fortunate than you. This poor woman is absolutely subjugated, and is permitted to read or answer a letter only according to the good pleasure of her guide, who teaches her to take no account of the decisions or the advice of the Bishops. You have no idea of such an infatuation. God grant they do not give the scandal of leaving together for another Diocese: for you must know that there was openly question of that... I am obliged to deal very leniently with Fr. Cel. He may ask me dimissorial letters. If he does, I shall direct him to you as his superior; and, if he applies to you, I advise you not to give him any for any other place but Rome." Another subject touched in this letter, has reference to Mr. Apollinaire Hermant, the seminarian from Rodez, whom Bp. Rosati had taken along with him on his return to the Seminary. See above Note 33, and *Diary*, May 19. "I cannot

September Card. de Somalia, Pro-Prefect, notifies me that the Sovereign Pontiff received kindly my petition wherein I begged him some help for the construction of the church; that he was moved by my prayers, and that, prompted by that solicitude which keeps constantly before his mind the good of the whole Church, out of his private purse he has given me 300 *scudi*, and other 321 out of moneys offered to him; and that the whole sum will be send me through the Rt. Rev. Bp. Poynter¹⁵⁴. Heard the confession of M. C. Eu. *Requiem* Mass in the church for the Rev. Bertrand.

17 *Friday*¹⁵⁵. Chapter. Went to confession. Mass in the chapel. Answered, 1st., the Rt. Rev. Bp. of New Orleans, requesting him to send some priests, etc.; 2nd., Fr. Cellini, to whom I declared I could not in any way assent to etc., etc.; 3rd., Fr. Potini; 4th., Fr. Rosti, whom I invited to come back to the Seminary; 5th., Fr. De Neckere, to whom I expressed the wish he should remain at the Bayou; 6th., Fr. Niel, telling him to write to the Bishop of New Orleans, for the permission which he asked of me.

18 *Saturday*¹⁵⁶. Mass in the chapel early in the morning. Confessions of the Nuns. In the evening, confessions of the Seminarians and of C. M. Eu.

19 XVth Sunday after Pentec. Early in the morning, confessions of the Brothers and of the workmen. Mass in the chapel. Assisted at High Mass in the church, during which I preached a homily on the Gospel, on Death: 1st., people live and sin as though death was never to come; yet death is most certain. 2nd., people live and sin, and never concern themselves about preparning for death, as though there was always the certainty they will have time to attend to that preparation: yet death is uncertain etc. 3rd., people live and sin, etc., as though it did not matter whether we are to make a good or a bad death: yet upon a good or a bad death depends our eternity, etc. Vespers in the church.

close," says Bishop Du Bourg, without asking you to engage Mr. Hermant to turn his views somewhere else. I have nothing positive against him; but his correspondence with Europe caused there such a bad impression that I am constantly receiving letters to warn me against admitting him into my clergy. And, in very truth, this added to his lack of constancy, his distrust of everybody, and the symptoms I thought I discovered of his spirit of independence, inspired me fears which I cannot overcome. You may read him this." In his oft-quoted *Catalogus*, Rosati marked in reference to this: "He left during the month of September of the same year (1824). Bp. Du Bourg desired he should leave, on account of some letters written by him to France. He went to Kentucky, and was received in the Seminary of that Diocese."

154. The Original of this letter (No. 8), dated May 22, 1824, is in the Archives of the St. Louis Archdioc. Chancery.

155. Twice underlined in the Manuscript of the *Diary*.

156. Do.

- September Monday. Early in the morning, Conference for the
 20 Seminararians (Saucier), on the attention to little things, to be done, when good; and to be avoided, when evil, etc. Mass in the chapel.
- 21 Tuesday. Early in the morning, spiritual Conference of the Community on the virtue of Poverty, etc. Mass in the chapel. Through the mail received a letter of Fr. Odin, dated New Madrid, September 16: he has baptized there fifty both children and adults, etc.
- 22 Wednesday. Early in the morning, Mass in the chapel, after which I left for Ste. Genevieve with Messrs. Loisel and Saucier; we arrived there at 2 o'clock, and after taking dinner, towards evening crossed the Mississippi and shortly before 10 o'clock p. m. reached *Prairie du Rocher*, where we received the warmest welcome from Fr. Olivier¹⁵⁷, the rector of that parish: we spent there the rest of the night.
- 23 Thursday. From *Prairie* we journeyed to Mr. Drury's¹⁵⁸, at whose home we took dinner and I heard the confession of three women; in the evening we arrived at Mr. James', four miles from Harrisonville.
- 24 Friday. In the morning, heard six confessions, said Mass and gave communion to those who had gone to confession, and preached after the Gospel; finally I baptized an infant, the son of Mr. James. On account of rain we had to remain there the whole day.
- 25 Saturday. Started early in the morning. Rain. Breakfast at Whiteside. At 5 p. m. we reached St. Louis.
- 26 XVIth Sunday after Pentec. Mass in the cathedral. Assisted at High Mass and at Vespers.
- 27 Monday. Mass in the cathedral.
- 28 Tuesday. At 8 a. m., said Mass, at which I made an exhortation to the fifty-two who were to receive Holy Communion, which also I distributed to them. After Mass, and a sermon, I administered the *Sacrament*¹⁵⁹ of confirmation to *fifty-two* boys and girls. At 12 o'clock we left for St. Ferdinand, where we arrived at 5 p. m., and after taking supper at the convent, we went to the Jesuits, and thence returned to the convent. The house of the Jesuits consists of the Rev. Van Quickenborne, the Su-
- Confirm. 52.

157. The Rev. Donatien Olivier.

158. The Drury's lived "eight miles from Harrisonville," according to Bishop Rosati's *Catalogus* (in Notice on Hercules Brassac); evidently eight miles south of Harrisonville, judging from this entry, since Bishop Rosati is going North, and arrived in the evening at Mr. James', four miles from the same town.

159. Underlined in the original.

- September perior, six Scholastics¹⁶⁰ and two Brothers¹⁶¹. There are also there six Indian boys, who already begin to speak, read and write English¹⁶². The Convent is under the direction of Madame Duchesne and counts six Nuns¹⁶³ etc.
- 29 Wednesday. Mass in the Parish church. Messrs. Loisel and Saucier leave for St. Charles.
- 30 Thursday. Mass in the same place. Heard two confessions, etc., also the confessions of all the Nuns, etc.

OCTOBER.

- 1 Friday. Mass in the convent chapel; exposition of the Bl. Sacrament. In the evening Benediction.
- 2 Saturday. Mass in the Parish church. In the evening heard two confessions.
- 3 XVIIth Sunday after Pentec. At 10 a. m., I baptized solemnly in cope and miter according to the rites prescribed in the Roman Ritual for the baptism of adults two Indian boys of the Sack nation. Joseph was the name given to the one, and _____¹⁶⁴ that given to the other. The sponsors were Mr. Mullanphy and his daughter Mrs. Chambers. Before the ceremony I spoke a few words on the spirit with which Christians should assist at the administration of this sacrament.
- Baptism of
2 Adults.
- After this Baptism, I began Mass during which I conferred Tonsure on Jodocus Francis Van Assche¹⁶⁵ and Peter De Smet¹⁶⁶, scholastics of the Society of Jesus; and promoted to the four Minor Orders these same scholastics, Jod. F. Van Assche and Peter De Smet, and Peter Joseph Verhaegen¹⁶⁷, also a scholastic of the same Society. Before the Ordination I said a few words. During
- No. 4
Ordin.

160. The six scholastics were Jodocus Francis Van Assche, Peter J. Verhaegen, John B. Elet, John B. Smedts, Peter J. De Smet and Felix L. Verreydt.

161. Peter De Meyer and Henry Rysselmans.

162. Cf. Rev. Gilbert J. Garraghan, S. J.: *St. Regis Seminary—First Catholic Indian School*, in *The Catholic Historical Review*, Vol. IV, No. 4, January 1919, pp. 452—478.

163. Mesdames Octavie Berthold, Lucile Mathevon, Mary Ann Summer., Eulalie Hamilton, Mathilda Hamilton, Mary O'Connor.

164. Louis was the name of the other Indian boy. "Was baptized in this church by the Right Reverend Bishop Rosati, Joseph, born of an Indian woman of the tribe of the Sacks, old about 6 years. The ceremonies of baptism were also performed over Louis, his brother, old about 8 years, and privately baptized by me some months before, he being in danger of death. Godfather, Mr. John Mullanphy; Godmother, Mrs. Chambers. St. Ferdinand, this 3rd of October A. D. 1824. Cs. F. VAN QUICKENBORNE" (*Register of Baptism*, St. Ferdinand's Church, Florissant).

165. Born at St. Amand, in the Diocese of Mechlin, Belgium, in 1800, was a student in the Seminary of Mechlin when he came over to America in 1821.

166. The future Indian Missionary. The story of his stealing away from home for America is told by Maes, *Life of Rev. Charles Nerinckx*, p. 456.

167. Also a Seminarian of Mechlin when he came to America with Father Nerinckx.

- October Mass I gave communion to those about to be confirmed.
- Confirm. 27 The Mass finished, I made an exhortation to the candidates for *Confirmation*, and administered that sacrament to 27 persons of both sexes.
- Assisted at solemn Vespers in the church.
- 4 Monday. Mass early in the morning. We left for St.
- Confirm. 10. Louis at 7 o'clock. At 4 p. m., administered the sacrament of confirmation to 10 boys and girls in the church of St. Louis.
- 5 Tuesday. Early in the morning, in spite of the rain, we set off for Cahokia, which we reached about 9 o'clock. I said Mass in the Parish church, and distributed communion to *forty-seven* candidates for Confirmation. After Mass I preached a sermon to them, and finally administered to them the sacrament of *Confirmation*. After breakfasting in the rectory with Fr. Savine¹⁶⁸, the pastor, we pursued our journey, but followed the wrong road for some two hours. In the evening we reached Waterloo, where we spent the night.
- Confirm 47
- 6 Wednesday. Starting off early in the morning, we arrived at *Prairie du Rocher* about 2 o'clock p. m. There we found Fr. Olivier sick for about two weeks with dysentery. We took lunch and thence continued our journey, arriving at Ste. Genevieve in the evening.
- 7 Thursday. Mass in the church of Ste. Genevieve.
- 8 Friday. Mass in the same place.
- 9 Saturday. Mass in the same place. At 9 o'clock I baptized Joseph Butler an adult. The godfather was Fr. Dahmen.
- Bapt. of an Adult.
- 10 XVIIIth Sunday after Pentec. At 10 o'clock said Mass in the church, and gave communion to the candidates for confirmation. After Mass I preached and *confirmed* 36 persons of both sexes. Assisted at solemn Vespers in the church.
- Confirm 36
- 11 Monday. Mass early in the morning. After breakfast we started from Ste. Genevieve for the Seminary, where we arrived at half past five; we met, three miles from the house all the Seminarians who had come to meet us. Found at home letters: 1st., of the Bishop of Bards-

¹⁶⁸. Not Savigné, as Louis Houck spells the name in his *History of Missouri* (II, p. 314), was a Canadian by birth. He was sent to Cahokia in 1811 by Bishop Flaget, and from there occasionally attended St. Louis until the arrival of Father Henry Pratte in 1817.

- October town; 2nd., of the Bishop of New Orleans¹⁶⁹; 3rd., of Fr. Potini¹⁷⁰; 4th., of Father Tichitoli; 5th., of Father Rosti¹⁷¹.
- 12 Tuesday. Mass in the Community chapel. Went to the Convent. Since the week previous, the parishioners had started to haul stones from the quarry to the Seminary for building the church.
- 13 Wednesday. Mass in the Community chapel. Went to the quarry.
- 14 Thursday. Mass in the Community chapel. In the evening, confession of M. C. Eu. Went to the quarry.
- 15 Friday. Chapter. Mass in the Community chapel. Went to confession; heard one confession.
- 16 Friday. Mass in the chapel. Heard the Nuns' confessions. In the evening heard the confessions of the Seminarians and of C. M. Eu.
- 17 XIXth Sunday after Pentec. Early in the morning heard the Brothers' confessions. Mass in the church, at a quarter past six, at which communion of the Seminarians, the Brothers, the Nuns, the people and C. M. Eu. After breakfast heard some people's confessions at home. Assisted at High Mass, at which I preached on the Small Number of the Elect. Many are called, because all men were by God created for, and called to happiness; and to them he gave at least remote means, for Christ died for all, etc., etc. Few are chosen, because few efficaciously wish to be saved: for few are they who search for the truth, follow it when they know it; few conform their lives with the precepts of God, of the Gospel, of the Church, etc., etc. Assisted at Vespers, etc.
- 18 Monday. Mass in the chapel. Went to the quarry.
- 19 Tuesday. Mass in the chapel.

169. Letter of August 28, 1824, Original in Archives of the St. Louis Archdioc. Chancery. Asks that Mr. Caretta be ordained and sent South. Was reassured by Col. Lawless about the validity of the sale of some of Connor's lots; and is pleased to hear that the land on the Des Peres is rented. He recommends Rosati to be slow in accepting candidates for the Seminary. Trouble about Fr. Martin at Avoyelles. Discouragements the idea that Fr. Niel should be empowered to collect for the Mission. The affairs of the Apple Creek land and the Church lots and the Connor lots in St. Louis ought to be attended to. In regard to candidates for the priesthood, the following remark ought to be singled out: "I think that the Americans whom you will find cold and *sine affectione*, no matter how good they may be otherwise, ought to be eliminated. This does not apply either to Thomas (Moore) or to Frederick (Saucier), but may apply to others. Such cold hearts, which are ordinarily united with a speculative mind, have neither zeal, nor talent to win confidence, and think only of material advantages."

170. La Fourche, August 27, 1824. Original *Ibid*. A long diatribe against Fr. Rosti, who does not take care of him when he is sick, neglects his duties, etc.

171. St. Joseph's, August 22, 1824. *Ibid*. Renews the complaints contained in his preceeding letters, and begs that a remedy be applied.

- October 20 Wednesday. Mass in the same place. Received a letter from the Rt. Rev. Bp. of New Orleans, dated September 14¹⁷².
- 21 Thursday. Mass in the same place. Answered the Rt. Rev. Bp. of New Orleans, and wrote a draft for him.
- 22 Friday. Chapter. Went to confession. Heard one confession. Mass in the chapel. Answered: 1st., Fr. Rosti, calling him back to the Seminary; 2nd., His Eminence Card. De Somalia, Pro-Prefect of the S. Congregation of Propaganda, begging him to return thanks to the Sovereign Pontiff for the 621 *scudi* sent us, etc.¹⁷³; 3rd., the Rt. Rev. G. Poynter, London, etc.¹⁷⁴
- 23 Saturday. Early in the morning, Mass in the chapel. Confessions of the Nuns. In the evening was commenced the retreat of the Community¹⁷⁵. Arrival of three boys, Higgins, Walsh and LeBeau for the College, etc.
- 24 XXth Sunday after Pentec. Mass in the chapel, 1st. Meditation: the necessity of the retreat; 2nd.: the benefit of Creation. Assisted at High Mass, at which I preached a homily on the Gospel of the Sunday. From the narrative of the cure of the Centurion's son I deduced the following considerations: 1st. Sickness and whatever else we call

172. Original *ibid*. A letter has come from Bp. Poynter, containing money sent by the Pope: £ 124, sh. 16 and 6d. Directions to get the money and acknowledge receipt.—“Mr. C(ellini) has left Grand Coteau, but, according to what was written to me (italics Du Bourg's), with the hope of obtaining from me the permission to return there. Before leaving, he had Mrs. Sm. give orders to sell out everything, negroes and lands; and it is rumored that the purpose is that they may go away together. God knows where. I hope I shall be able to forestall this, but this good man is going to put me in a very embarrassing position. He must be now at La Fourche. I shall go there in a few days.” This new turn of events was the realization, probably hastened by bitterness, of the course of action resolved upon by Mrs. Smith. How much Fr. Cellini had to do with the determination of Mrs. Smith, is not clear; and it does not appear to us as certain as it did to Bp. Du Bourg, that Cellini was the instigator of that move. If we believe his letter of July 22 (cf. above Note 148)—and there is no reason to suspect his sincerity—he had tried hard and honestly to bring Mrs. Smith to Rosati's—and Du Bourg's—views. It rather seems that good lady clung to her resolution, prompted by her once wounded feelings, of refusing to have anything to do with Bishop Du Bourg; presently she would not enter into a deal, the conditions of which were dictated by him. However this may be, it is hard to resist the impression that the prelate was lending too complacent an ear to gossip—perhaps of interested parties—from those quarters: *qui n'entend qu'une cloche n'entend qu'un son*. “Fr. De Neckere arrived provisionally at Grand Coteau before Fr. Cellini's departure. He saw everything with his own eyes. Madam Eugénie (Audé, the Superioress of the Convent at Grand Coteau) writes to me that she believes him to be the man most capable to arrange things. I wrote to him at once to give him, subject to your approval, at least temporary charge of that place.” Another point mentioned is the necessity to recall Fr. Rosti from St. Joseph's.—Bishop Rosati had anticipated this and written to Fr. Rosti, on the 17th of September, to come back to the Seminary. Embarrassing as might be the situation which the Bishop apprehended to be thrown into, much more so was actually that of his Coadjutor.

173. Rough Draft in the Archives of the St. Louis Archdioc. Chancery.

174. Do., under date of October 21; probably the letter was copied only the following day.

175. The custom in the Congregation of the Mission is that all the members of the house make their annual retreat at the same time, for eight full days. No one preaches the retreat which, though made in common, may rather be called an individual affair, insofar as one of its principal daily exercises is the making of three meditations of one hour each, and another, styled Consideration, of three quarters of an hour.

- October misfortune lead us to God, often are effects of the divine goodness towards us, and are always directed to our spiritual benefit. 2nd. The great merit of the Centurion's faith, which received its reward, etc., demonstrates the merit of our own faith, which shall receive its reward in heaven. 3rd. The example of the fathers of families most important, etc., etc. Vespers in the Church. Consideration on our duties to God and the neighbor. 4th. Meditation on the benefit of our vocation. In the evening, beginning of the Seminarists' retreat.
- 25 Monday. 1st. Meditation, on Mortal Sin (Mass in the chapel). 2nd. Meditation, on Venial Sin. Consideration on our Duties to ourselves. 3rd. Meditation, on Death.
For the Seminarists, 1st Meditation and Exhortation, on the necessity of the retreat. 1st. Instruction, on Confession. 2nd. Instruction on our Duties to God. 2nd Meditation and Exhortation on the End of Man (Confessions).
- 26 Tuesday. 1st. Meditation, on Judgment (Mass in the chapel). 2nd., on Hell. Consideration, on the Motives of Contrition. 3rd. Medit., on the Prodigal Son.
For the Seminarists, 1st. Meditation, on Sin. 1st. Instruction, on our Duties towards the neighbor. 2nd. Instr., on our Duties to ourselves. 2nd Medit., on Death (Confessions).
- 27 Wednesday. 1st. Meditation, on the H. Eucharist (Mass in the chapel). 2nd. Medit., on Heaven. Consideration on the Interior Communication. 3rd. Medit., on the desire of perfection (Communications).
For the Seminarists, 1st. Meditation, on Judgment. 1st. Instruction, on the Duties of a Seminarist. 2nd., on Vocation. 2nd. Meditation on Hell (Confessions).
Received through the mail a letter from Fr. Tichitoli and one from Fr. Odin.
- 28 Thursday. On the Imitation of Christ. (Mass in the chapel). 2nd., on Simplicity. Consideration, on cc. vi and vii of our Rules. 3rd. Medit., on Humility.
For the Seminarists, 1st. Meditation, on the Prodigal Son. 1st. Instruction, on the way we should respond to our vocation. 2nd. on spiritual Communication. 2nd. Meditation, on Heaven (Confessions).
- 29 Friday. 1st. Meditation, on Mortification (Mass in the chapel). 2nd., on Meekness. Consideration on c. viii of our Rules. 3rd. Meditation on Zeal for the Salvation of Souls (Interior Communications).
For the Seminarists, 1st. On H. Eucharist (Communion). 1st. Instruction.¹⁷⁶ 2nd.¹⁷⁶
2nd. Meditation on the Passion of our Lord.

¹⁷⁶. A blank in the original.

October 30 Saturday. 1st. Meditation, on the vow of Poverty (Mass in the chapel). 2nd., on Obedience. Consideration on the vow of Chastity. 3rd. Medit., on the observance of the rules (Interior Communications).

For the Seminarians, 1st. Meditation, on the happiness and fruits found in the service of God. 1st. Instruction, on Temptation. 2nd., on Prayer. 2nd. Meditation, on the Love of God (Interior Communications).

Arrival of the two Rozier brothers ¹⁷⁷.

31 XXIst Sunday after Pentec. 1st. Meditation, on the Passion of Jesus Christ. 2nd., on the Love of God. Consideration on the Devotion to the Bl. Virgin. 3rd. Medit., on Fraternal Charity.

Mass in the chapel. Assisted at High Mass, in which I preached a homily on the Gospel of the day. Solemn Vespers in the Church (Confessions of the Seminarians).

For the Seminarians, Meditation on Perseverance. End of the retreat.

Return of Fr. Odin and Mr. Timon from their mission in the Territory of Arkansas, in which the former baptized two hundred children or adults, performed many marriages, visited the Indians called Arkansas, etc., etc. Two priests should be sent there to reside; and another to New Madrid, where one is much desired. The aforesaid missionaries suffered many hardships in that journey of twelve hundred miles, to which hardships was added the fever which seized Fr. Odin, etc.¹⁷⁸

NOVEMBER.

1 Feast of All Saints. Mass in the chapel. Meditation on Perseverance (Confessions of the Brothers, etc.) At 9 o'clock confessions of the Nuns. At 11 o'clock assisted at the solemn Mass in Pontifical vestments. Preached on the happiness enjoyed by the Saints, and to which we are called, and on the manner of obtaining it. Solemn Vespers in the church, followed by the Vespers, Matins and Lauds of the Dead.

2 Commemoration of the Deceased faithful. Pontifical Mass in the church.

3 Wednesday. Mass in the chapel. Distribution of the offices of the Community and of the Seminary. The classes of Theology, Rhetoric, Greek, controversy and S. Scrip-

¹⁷⁷. Ferdinand and Francis, the sons of Ferdinand Rozier, of Ste. Genevieve.

¹⁷⁸. A complete account of this Missionary journey, from the pen of Father Odin, may be read in *Annales de la Propagation de la Foi*, Vol. II, pp. 374—389.

November ture I reserved to myself. 1st class of Latin, Mr. Loisel; 2nd, the same; 3rd, Mr. Saucier; 1st class of French, Fr. Odin; 2nd, Mr. Paquin; 1st class of English, Mr. Timon; 2nd, Mr. Moore; plain-chant, Mr. Vergani. I appointed Mr. Vergani prefect, Mr. Timon assistant-prefect of the Seminarrians, and Mr. Paquin of the boys; bell-ringer, Mr. Saucier; infirmarians, Messrs. Moore and Tucker; Sacristans of the church, Messrs. Labadie and Girardin; of the house chapel, Messrs. Feigan and Thompson; care of health, Mr. Timon; of fire, Messrs. Jourdain and Tucker; of lights, Mr. Hamilton; of Library, Mr. Loisel, and Prefect of the choir, Mr. Timon.

4 Thursday. Mass in the chapel early in the morning. At 6 o'clock exhortation to the Nuns on the spirit of their Insitute.

5 Friday. Early in the morning, Chapter. Went to confession. Mass in the chapel. Opening of the classes. Arrival of Fr. Cellini. Received letters from Frs. Tichitoli and Bigeschi.

6 Saturday. Early in the morning, Mass in the chapel. Confessions of the Nuns. At 5 p. m., confessions of the Seminarrians.

7 XXIInd Sunday after Pentec. Early in the morning confessions of the Brothers. Mass in the chapel. Assisted at High Mass in the church, at which I preached on the Gospel of the day; at the occasion of some who were leaving the church I spoke on the sanctification of the Sundays and holy days¹⁷⁹. Vespers in the church. At 5:30 commenced the class of S. Scripture, which is to be had every Sunday.

8 Monday. Early in the morning, spiritual Conference for the Seminarrians, on perseverance in the good resolutions of the retreat. Mass in the chapel; and, in the evening, exhortation to the Nuns on the necessity of the retreat and the means to make it well, etc.

9 Tuesday. Conference of the Community on perseverance, as above. Mass in the chapel. At 3 p. m., sermon to the Nuns on our Duties to God.

10 Wednesday. Mass in the chapel. Arrival of Fr. Dahmen. Exhortation to the Nuns on our Duties to the neighbor.

11 Thursday. Mass in the chapel. Started at 5.30 p. m. the class of controversy.

12 Friday. Chapter. Went to confession. Heard one confession. Mass in the chapel. Exhortation to the Nuns on our Duties to ourselves.

¹⁷⁹. The original says: *Festorum*; but this word, under Rosati's pen, according to the Italian idiom, signifies both the Sundays and holy days of obligation.

- November 13 Saturday. Mass early in the morning. Two confessions. In the evening confessions of the Seminarians. Fathers Cellini and Caretta went to Brazeau.
- 14 XXIIIrd Sunday after Pentec. Early in the morning confessions of the Brothers. Mass in the chapel. Did not assist at High Mass; on account of rain there was scarcely any of the parishioners in the church. Instead of sermon there was a reading. Wrote to the Rt. Rev. Bp. of New Orleans about Frs. Rosti, Potini, Cellini and De Neckere; I complained that a parish was confided to the last mentioned, and of the things which etc. Vespers in the church. Class of S. Scripture.
- 15 Monday. Early in the morning Conference to the Seminarians on Lukewarmness in God's Service. I showed how detestable it is, because it deprives us, 1st., of the delights which we would enjoy if we were fervent in God's service; 2nd., of frequent opportunities of practising various virtues; 3rd., of the merits of good works when these are neglectfully done; 4th., because it leads us to fall continually into venial sins; 5th., it exposes us and in the end leads us to mortal sin and final impenitence. The means to be employed to prevent it are, 1st., the remembrance of death; 2nd., earnestness; 3rd., prayer, etc. Wrote to Fr. De Neckere, complaining of his silence¹⁸⁰, and I declared to him I could not absolutely permit him to remain in the parish of *Grand Coteau*; 2nd., to Fr. Tichitoli;

180. Fr. De Neckere had written; indeed Bishop Rosati was to receive a letter from him four days later, and it was not his first letter from Grand Coteau; this, dated September 22, reached the Barrens only the 24th of November. It recounted by what nexus of circumstances he had been appointed to Grand Coteau. He had come there, after a difficult and painful journey, and, on arriving there, was shown by Fr. Cellini a letter of Bishop Du Bourg whereby Cellini himself was recalled. After his departure another letter of the Bishop came telling him (De N.) to take charge of the parish and the convent. Cellini, who expected to find Bishop Du Bourg at Assumption, returned without seeing him; he left again the 15th of September. On September 19 De Neckere, according to the orders of the Bishop, left the house of Mrs. Smith and was then living, with Fr. Anduze at Mr. Perrodin's, until the rectory would be inhabitable.—The letter of October 8, referred to in the text of the *Diary*, starts by rehearsing a painful scene which took place at Grand Coteau, on Fr. Cellini's return to that place after his unsuccessful attempt to meet the Bishop at Assumption. It seems that the prelate's letter recalling him forbade him to return to Grand Coteau: "Fr. Anduze, who was here, invested with powers from the Bishop, thought it fit to use them, when he saw Fr. C. in opposition to his Bishop. However he never went beyond threats." More important: "Mrs. Smith has, by a public deed made a donation of all her possession to Fr. C., which, being known everywhere is commented upon in a manner very disparaging to Fr. C., Mrs. Sm., religion in general, and us all. Religion and its ministers are exposed to obloquy, the way Fr. C. is spoken of is horrible...Mr. Perrodin, who expected, as you know, one-fifth of the property, is plunged in desolation; Bp. Du Bourg has nervous fits." "See whether you could not prevail upon Fr. C. to apply this donation to some purpose tending to the general good of the church, in order to put a stop to the talking...Everything is so firmly in the hands of Fr. C., that nothing but his own desistment can deprive him of it. There may be a lawsuit; the State General Attorney has expressed himself in very strong terms...As for me, I cannot believe that either Fr. C. or Mrs. Sm. had any other intention than to do good...Fr. C. obliged himself to Mrs. Sm. never to alter the holograph will which he made, whereby all the estates of Mrs. S. are returned to her; but the fact is that this will and this obligation have no value before the law, and that the public Act of Donation is the only thing valid." De Neckere adds that the Italian clergy in Louisiana, or at least Fr. Bigeschi, are shocked by the way Fr. C. was treated by the Bishop, but they are ill-informed.

- November 3rd., to Fr. Potini, telling him he should prepare himself to go back to Italy the coming spring; 4th., to Fr. Portier, about some books sent from Lyons to the Seminary and detained in New Orleans; and I asked him to prepare to send here dried fish and rice, also paper, ink, etc., and various drugs, for all which he will be given the money by the Rt. Rev. Bp. of New Orleans.
- 16 Tuesday. Early in the morning Spiritual Conference on Lukewarmness in God's Service, as yesterday. Mass in the chapel.
- 17 Wednesday. Mass in the chapel, etc.
- 18 Thursday. Mass in the chapel early in the morning. Received through the mail a letter of Fr. De Neckere, dated Opelousas, October 8,¹⁸¹ and one of the Rt. Rev. Bishop of New Orleans, from Bringier, October 8.¹⁸²
- 19 Friday. Early in the morning, Chapter. Went to confession. Two confessions. Mass in the chapel. Answered 1st., Fr. De Neckere telling him that I cannot permit that he should stay at Opelousas; 2nd., the Rt. Rev. Bishop, stating that I cannot leave Fr. De Neckere in the office of confessor of the Nuns, as that is forbidden to us by our rules, neither can I send there another priest of our Congregation, because that parish is so far away from the others that it would not be possible for him to see his confreres, and etc., etc.¹⁸³
- 20 Saturday. Early in the morning, Mass in the chapel. In the evening confessions of the Seminarians; the Nuns' confessions were heard by Fr. Odin as extraordinary confessor.
- 21 *Last Sunday* after Pentec. Early in the morning, confessions of the Brothers. Mass in the chapel, Communion.

181. See above note.

182. Original in Archives of the St. Louis Archdioc. Chancery; it is not of the hand of the Bishop, who for the last two weeks has been unable to use his right arm, on account of an abscess. This letter is almost completely devoted to the recent events which had taken place at Grand Coteau. After briefly speaking of the Smith-Cellini donation, he adds: "I cannot persuade myself that, while acting against all the rules of the most elementary prudence and the counsels and even the commands of his Superiors, he was guided by sordid views of personal interest; I attribute his conduct to his self-sufficiency and his obstinacy... But the whole district is on fire, and in spite of the strong opposition which I thought it my duty to manifest, when it was still time to prevent the mischief, yet there has fallen upon the head and upon the members (of the church) an odium, the consequences of which for religion you may easily surmise." He recommends to adduce "by meekness and persuasion" Cellini to retrocede the whole to any members of the Congregation whom Rosati may deem trusty. However, he has misgivings, "owing to the character of the man we have to deal with." He adds: "As the state of Fr. De Neckere's health does not permit him to have charge both of the parish and the convent, I think his work ought to be limited to the latter; I am thinking of sending him one of his Confreres of La Fourche" (for the parish).

183. The *etc., etc.*, were quite important and wounded to the quick the feelings of Bishop Du Bourg. Rosati represented quite warmly that the Bishop had, without consulting him, disposed of Fr. De Neckere for Grand Coteau, and threatened to call back to Missouri all the priests of the Congregation then in Louisiana.

- November Assisted at High Mass, at which I preached on the Gospel of the day. Assisted at Vespers. Received a letter from Fr. Dahmen, etc.
- 22 Monday. Early in the morning, spiritual Conference for the Seminarians, on performing our ordinary actions well. Mr. Saucier was called, etc. Mass in the chapel. Received a letter from Fr. Niel.¹⁸⁴ Sent Fr. Cellini to Kaskaskia, etc.
- 23 Tuesday. Early in the morning, Conference of the Community, on the exercise of the presence of God. Motives: it is a most efficacious means, 1st., of resisting temptation; 2nd., of avoiding sin; 3rd., of practising virtue; 4th., of leading a peaceful and, as much as is possible here below, a happy life. Means: 1. daily exercises of piety, etc.; 2. All creatures; 3. Actions, etc.; 4. Temptations, etc. Received a letter from Fr. Jeanjean.¹⁸⁵
- 24 Wednesday. Mass in the chapel. One confession. In the evening I received through the mail letters: 1st., from Fr. De Neckere, Opelousas, September 22¹⁸⁶; 2nd., from Fr. Rosti, La Fourche, October 20¹⁸⁷; 3rd., from Mr. Hermant, Bardstown.
- 25 Thursday. Early in the mornnig, Mass in the chapel. Wrote, 1st., to Fr. Jeanjean, asking him to send a small barrel of sugar and a sack of coffee, etc.; 2nd., to Fr. Janvier, to whom etc.; 3rd., to Fr. Dahmen.
- 26 Friday. Chapter. Went to confession. Mass in the chapel. One confession. In the evening, received the books which Fr. Cholleton, director of the Seminary of Lyons, procured us, the price of which...\$240.00 he paid, and we shall refund by saying Masses for his intentions.
- 27 Saturday. Early in the morning, Mass in the chapel. One confession. Confessions of the Nuns. In the evening confessions of the Seminarians.
- 28 1st Sunday in Advent. Early in the morning, heard the Brothers' confessions. Mass in the chapel. One confession. Assisted at High Mass, at which Fr. Odin preached. Vespers in the church.

184. November 19. Original in Archives of the St. Louis Archdioc. Chancery. Still unwell. Sends copy of Doctor's certificate, countersigned by Fr. Saulnier; begs permission to go at once; cannot wait until spring. Asks that someone be sent to St. Louis to make arrangements for the Academy with Mr. Shephard; is physically unable to continue it, and when the contract expires he will not take it again.

185. September 22, 1824. Original *ibid*. Was able to clear from the customhouse the books sent from Europe; they are shipped on the *Steubenville* together with a number of other things. When all notes due are paid, the account of Rosati will be about \$170 in deficit.

186. On this much delayed letter, see above, Note 180.

187. Original in Archives of the St. Louis Archdioc. Chancery. Protests that whatever he has written before, is true, and was written for no other purpose than to fulfill his duty. Complains of his companion in regard to money matters, and his disparaging conversations about the Superior and the Bishop. One of the two ought to be changed, and he is ready to be the one.

November Monday. Early in the morning, Conference for the Seminary, narians on the sanctification of the season of Advent. (Mr. Thompson). 1st. Motive, in order that we may correspond to the wishes of the church; 2nd., in order that this preparation may draw graces from God upon us; 3rd., in order that we may correspond to the graces received. Means: 1st., Recollection; 2nd., Consideration of our wretchedness; 3rd., desire of the help from heaven, etc.; 4th., invocation of the Savior; 5th., practice of virtue, etc. Mass in the chapel.

30 Tuesday. Early in the morning, Conference of the Community, as yesterday, (Fr. Odin). Mass in the chapel. Assisted at High Mass in the church. Vespers in the church. Return of Fr. Cellini, who gathered at Mr. O'Hara's the Catholics scattered in Illinois, heard their confessions, gave communion to 20, and confirmed them in their desire of building a church. On the 1st Sunday of Advent he said Mass and preached at Kaskaskia, whose inhabitants undertook to repair the church in the hope of getting a resident priest. Through Fr. Cellini I received a letter from Father Niel begging permission to go to Europe,¹⁸⁸ 2. also one from Fr. Saulnier¹⁸⁹, 3, and one from the Bp. of New Orleans.¹⁹⁰

DECEMBER.

- 1 Wednesday. Mass in the chapel. I promised to two men of New Madrid that I would send a priest to that place at the beginning of next spring.
- 2 Thursday. Mass early in the Morning in the chapel.
See No. 4. Permission to Fr. Niel to go to France.¹⁹¹
- 3 Friday. Early in the morning, Chapter. Went to confession. Mass in the chapel. One confession.
- 4 Saturday. Mass early in the morning. Postponed the Nuns' confessions to the 7th inst. Answered Fr. Niel and sent him the permission to go.

188. November 25. Original *ibid.* Describes the bad state of his health, and once more asks to go. Bp. Du Bourg needs not be afraid he may pretend to be sent to collect.

189. November 24. Original *ibid.* Sends a letter of Bp. Du Bourg (evidently the letter received the same day; see note 190). Has sent to the Bishop the five pictures he claimed, five boxes of books and some altar ornaments.

190. This letter had been written more than two months before, September 24, 1824, and was in part an answer to Rosati's letter of July 16.—Sorrow for Fr. Nerinckx' death. There are threats of taking away the Church block in St. Louis; this ought to be attended to by Rosati in person, not through Fr. Niel. The Ursuline Convent in New Orleans has just been turned over to the Bishop. The College will open soon under the direction of Fr. Portier.

191. *Copiae Litterarum et Documentorum Officialium a Rmo. Josepho Rosati Epo. etc., a 14 Januarii 1822 ad 22 Aprilis 1840*, No. 4.

- December IInd Sunday of Advent. Early in the morning, confessions of the Brothers. Mass in the chapel. Assisted at High Mass in the church, during which I preached on the preparation to be made during this season of Advent for the Feast of Christmas. Vespers in the church.
- 5
- 6 Monday. Early in the morning, spiritual Conference to the Seminarists, on the virtue of Mortification.
- 7 Tuesday. Early in the morning, before Meditation, Mass in the chapel. Spiritual Conference of the Community, on the virtue of Mortification; after that, confessions of the Nuns. In the evening, confessions of the Seminarists.
- 8 Wednesday. Early in the morning, confessions of the Brothers. Mass in the chapel. Communion. Assisted at High Mass in the church.
- 9 Thursday. Mass early in the morning. Conference to the Nuns.
- 10 Friday. Early in the morning, Chapter. Went to confession.
- 11 Saturday. Mass in the chapel. In the evening confessions of the Seminarists.
- 12 IIIrd Sunday of Advent. In the morning, confessions of the Brothers. Assisted at High Mass, during which the sermon was preached by Fr. Odin. Vespers in the chapel, on account of rain.
- 13 Monday. Spiritual Conference to the Seminarists, on the virtue of humility. Mass in the chapel.
- 14 Tuesday. Spiritual Conference of the Community on the virtue of humility. Mass in the chapel.
- 15 Wednesday. Mass in the chapel. At 8:30 p. m. was begun the Novena in preparation for Christmas.
- 16 Thursday. Mass early in the morning. Spiritual Conference to the Nuns.
- 17 Friday. Chapter. Went to confession. Mass in the chapel.
- 18 Saturday. Confessions of the Nuns. In the evening, confessions of the Seminarists. At 9 a. m., Mass in the church, during which I promoted Messrs. Paquin and Vergani to Subdeaconship.
- Ordin. No. 5.
- 19 IVth Sunday of Advent. Confessions of the Brothers. Mass in the chapel. Assisted at High Mass, during which I preached: *There hath stood one in the midst of you, whom you know not.*¹⁹² On knowing Christ, etc.

192. John i, 26.

- December 20 Monday. Spiritual Conference for the Seminarians, on the Imitation of Christ. Mass in the chapel. Wrote to Fr. Niel, and gave him permission to go to Europe on account of his health.
- 21 Tuesday. Spiritual Conference of the Community, as yesterday, etc. Mass in the chapel. Assisted at High Mass in the chapel.
- 22 Wednesday. Mass in the chapel. Received letters: 1st. from Fr. Tichitoli; 2nd., from the same; 3rd., from Fr. Potini¹⁹³; 4th., from Fr. Niel¹⁹⁴; 5th., from Fr. Niel.¹⁹⁵
- 23 Thursday. Mass in the chapel. Letter from Mr. English, blacksmith, etc.
- 24 Friday. Vigil of the Nativity of our Lord Jesus Christ. Early in the morning Mass in the chapel. Confessions of the Nuns. At 9 a. m., assisted at High Mass in the church. At 1:45 p. m., confessions of the Seminarians. At 3:30 p. m., solemn Vespers in the church. At 4:30 p. m. confessions of the Brothers, etc. At 5:30, collation. At 7:45 night prayers. Received letters, 1st., from Fr. Niel¹⁹⁶; 2nd., from Mad. Duchesne.
- 25 Saturday. Nativity of our Lord Jesus Christ. At 1:30 a. m., Rising. At 2, Matins in the church. Pontifical Mass at which homily: *I bring you good tidings of great joy*,¹⁹⁷ etc.; after Mass, solemn Lauds, following which second Mass (a low Mass) in the church. At 11 o'clock, after the singing of Tierce, Pontifical Mass in the church. At 4 p. m., Pontifical Vespers, following which sermon by Mr. Vergani.
- 26 Sunday. Mass in the chapel. Assistance in cope at High Mass and homily on St. Stephen: Yesterday we saw in the Mystery of the Nativity what God did for us; today we must learn from St. Stephen what we should do for God. Solemn Vespers in the church, after which sermon by Mr. Loisel.

193. St. Joseph's, La. November 20, 1824. Original in Archives of the St. Louis Archdioc. Chancery. Rosti's actions proceed from disappointed ambition; he expected to be pastor. Cannot prove the facts he complains of. Explanations about money matters; he professes publicly subversive opinions. Potini wants permission either to return to the Seminary, or to go to Europe. He proposes to write to the Vic. Gen. the whole matter. Does not know where Rosti now is; the Bishop sent him to Grand Coteau, to help Fr. De Neckere.

194. December 8. Original in Archives of the St. Louis Archdioc. Chancery. Steam-boat mishaps have delayed letters from Louisiana, hence no answer from Bp. Du Bourg. Expects somebody from Vincennes to take up the Academy. Asks permission for Mid-night Mass at Christmas; the people promise to see that good order is kept.

195. December 15. Original *ibid.* Received Rosati's letter and Dimissorials. Will not be able to go to the Barrens; no boat. The trustees and parishioners of St. Louis ask him to represent condition of their church where he will go; hopes this will not be against the orders of Bp. Du Bourg.

196. One of these three entries recording the reception of a letter from Fr. Niel must be a duplicate. No other letters of that date are extant.

197. Luke, ii, 10.

- December 27 Monday. Mass in the chapel. Assistance at High Mass, etc. Vespers in the church.
- 28 Tuesday. Mass in the chapel. Assistance at High Mass. Vespers at 3 o'clock. Letter and power of Vicar General given to the Rev. Fr. Van Quickenborne.¹⁹⁸
- 29 Wednesday. Mass in the chapel.
- 30 Thursday. Mass in the chapel.
- 31 Friday. Mass early in the morning in the chapel. Confessions of the Nuns. At 1:45 p. m., confessions of the Seminarists. At 3:30 we assembled in the church; there I preached on the swiftness with which the years of our life go by, etc. Exposition of the Bl. Sacrament. *Te Deum*. Benediction, etc.





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